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A

SELECT OFFICE  
FOR THE  
HOLY COMMUNION.



# SELECTED OFFICES FOR THE HOLY COMMUNION

Consisting of  
OCCASIONAL PRAYERS  
AND  
MEDITATIONS  
SELECTED FROM THE  
PRAYERS OF THE ROMAN CATHOLIC CHURCH

To which are prefixed  
SOME PRAYERS FOR THE  
DISCOURSE

## HOLY COMMUNION

THE OFFICERS TO PREPARE IT, and the Qualifications  
of the Communicants, in order to a due and worthy  
participation thereof, and the manner of celebrating the same  
are hereunto added, as also the manner of preparing the  
elements, and the manner of distributing the same.





A  
SELECT OFFICE  
FOR THE  
HOLY COMMUNION.

Consisting of  
OCCASIONAL PRAYERS  
AND  
MEDITATIONS,  
Collected out of such Authors only, as are thought to  
have excelled in this Kind of Writing ;

To which are prefixed  
Some PROPOSITIONS, and two  
DISCOURSES.

WHEREIN ARE SHOWN

The Nature, End, and Design of the Holy Communion ;  
the Obligations to frequent it, and the Qualifications or  
*Preparation* necessary, in order to a due and worthy  
Receiving it : and that the Fears and Scruples occasioned  
by the Words of St. *Paul*, about Eating and Drinking  
our own Damnation, are *groundless*.

☞ The Communion Service, likewise, is bound up with this Book, in  
order to make it Complete.

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L O N D O N :

Printed for S. LEAKE at *Bath*, and C. HENDERSON  
under the *Royal-Exchange*.

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M D C C L V I I I .

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SUBJECT OFFICE  
FOR THE  
HOLY COMMUNION  
DISCOURSE  
OCCASIONAL PRAYERS  
AND  
MEDITATIONS

Selected out of such Affairs only as are thought to  
have excell'd in this kind of Writing

To which are prefixed  
Some Propositions, and two  
Discourses

WHEREIN ARE SHOWN

The Nature, End, and Design of the Holy Communion;  
the Obligations to frequent it, and the Consequences of  
Frequenting it; in order to a due and worthy  
Reception of it; and that the frequent Receiving thereof  
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our own Damnation, are contrary to the

43. The Communion Service, likewise is bound up with this Book, in  
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M D C C L V I I I





## DISCOURSE I.

**T**HE great End of our Saviour's Coming into the World, was to deliver Men from that Yoke of ceremonious Performances, which *neither they nor their Fathers were able to bear* : and to establish Religion upon the Foot of Virtue and everlasting Righteousness. The World had from the Beginning been so addicted to ritual and external Observances, and laid so great Stress on sensitive and outward Parts of Worship ; that God in Condescension to their Infirmary, and considering the Hardness of their Hearts, had for several Ages thought fit to prove the Obedience of his peculiar People the Jews, by giving them such positive Precepts, as had not in themselves any real and intrinsick worth ; but their Obligation depended wholly, upon their being positively commanded. These Rites were external and sensible ; suited to the Capacity of such Persons, whose Minds could not immediately relish the more sublime and spiritual Parts of Religion. A

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willing and diligent Observance of them, was indeed an evident Proof of an obedient and sincere Mind; and a wilful Neglect of them, when commanded, a manifest Token of a stiff-necked, stubborn, and perverse Generation; but yet they were not, *in their own Nature*, Acts of Piety; or conduced any thing, *of themselves*, towards the perfecting of the Soul, and making it like unto God. Hence, though these Things *were not to be left undone*; yet the *weightier Matters of the Law*, were always *Judgement, Mercy, and Truth*. To these, God continually exhorted his People by the Prophets; and declared upon all Occasions, that their ritual Observations, *in comparison of* these more important Duties, were of no Value; and *without* them, were even Abominations in his Sight. *Thinkest thou that I will eat Bull's Flesh; or drink the Blood of Goats; No; but offer unto God Thanksgiving, and pay thy Vows unto the most High. Ps. l. 13.* God did therefore, by a Succession of Prophets, wean the Jews by Degrees, as they were able to bear it, from their too high Esteem of ritual and ceremonious Performances; and inculcated to them the true and spiritual Nature of Religion; till at last in the Fulness of Time, when the World was prepared for the Reception of the Gospel, he wholly abolished those Rites by the  
Coming



Coming of his Son, whom he *sent forth* into the World *made under the Law*, to *redeem them that were under the Law*, that we *might receive the Adoption of Sons*. Our Religion therefore *Now* consists not in such outward and ceremonial Parts of Worship, whose Observance was difficult, and their Signification oft-times obscure. We know that *God is a Spirit*; and they that will *worship him* acceptably, *must worship him in Spirit and in Truth*. The Perfection of our Religion, is to imitate the Life of God in Holiness, and *having escaped the Corruption that is in the World through Lust*, that is, through the Temptations of Ambition, Covetousness, and Sensuality; having escaped These, *to become Partakers of the divine Nature*. The Promises of the Gospel are almost wholly spiritual; and its Precepts accordingly are so excellent, as not only by virtue of God's Promise and Appointment, but even in their *own Nature* also, to fit and prepare us for that truly spiritual Life in Heaven. But then, as we are not yet actually in the State of Perfection, but only in a State of Preparation for it: as we are here confined to these earthly Bodies, and to converse with sensible and corporeal Objects; so the inward Devotion of our Minds, must be excited and expressed, by outward Acts of Religion. We



*must glorify God both in our Body and in our Spirit, which are God's, 1 Cor. vi. 20.* No less therefore do *They* err, who would exclude *all* outward Acts of Worship from true Religion, than they who place Religion (as the greatest Part of Men are apt to do) almost wholly in them. There are no more than two positive Institutions in the Christian Church, as of Necessity *generally* to Salvation; Baptism and the Lord's Supper; and these, so extremely significant, and the Connexion between the Sign and the Thing signified so evident, that they can hardly be called barely positive Institutions. By the *One*, we are admitted into the Society of Christians, and made Members of the mystical Body of Christ; By the *Other* we are confirmed and established in that State; and receive spiritual Nourishment, as Members united to the Head; being made Partakers of the Benefits of his Death and Passion.

St. *Paul* gives us an Account of the Institution of his latter Sacrament in these Words, 1 Cor. xi. 25. *After the same Manner also he took the Cup, when he had supped, saying, This Cup is the New Testament in my Blood; This do ye, as oft as you drink it, in Remembrance of me.* Which Words are exactly agreeable to the Account that three of the Evangelists give us, of the same Institution. The Occasion of the Apostle's repeating

peating it in this Place, was the disorderly Manner of the *Corinthians* communicating; who by Reason of many Divisions among themselves, and thro' the Pride of the Rich despising the Poor, received this Holy Sacrament without a Devotion suitable to so sacred an Institution; *not discerning*, (as the Apostle expresses it, v. 29.) *the Lord's Body*; not distinguishing it sufficiently from a worldly or common Feast; not considering the Solemnity, and Design of the Action; not having their Minds prepared with worthy Qualifications, to approach with due Reverence the Table of the Lord. In order to remedy this their Carelessness, and prevent their like unbecoming Behaviour for the future; the Apostle thought no Argument more proper, than to repeat to them the *very Words* of our Lord's Institution: Which containing in *themselves* a plain Account of the End and Design of this Holy Sacrament, could not but put them to Shame, and be a strong Reproof of their unworthy Behaviour; that they should so soon forget the *main and principal* Intent of their coming together; and err, not in an external Circumstance, or in a Matter of Form; but in such a particular, as show them to have neglected that Admonition and Precept, which in express Words was a Part, and a principal Part, of the *Institution itself*; This do in Remembrance of me. For

it was not possible, they should at the very Time of their religious Assembly have run into *Excess*; if they had considered, that what they were then doing, was in Remembrance of the *Death and Passion of Christ*, who gave himself a Ransom for them to that very End, that he might redeem them from all worldly and inordinate Desires: It was not possible, they should at the very Time of their Receiving the Holy Communion, have despised their poor Brethren, and treated them uncharitably and with Contempt; if they had considered, that the Action they were then about, was a solemn *showing forth the Lord's Death*, a solemn Profession of their Belief in a Crucified Saviour, a publick Declaration of their Hope of Salvation only through the Merits of *his* Death, who died equally for poor and rich, for the mean and for the honourable; and made it his last Desire and Commandment before his Death, that they who would be *his* Disciples, should love one another *without Distinction* of worldly Considerations, and be Examples of Charity to the whole World. Nothing therefore could be a juster and stronger Reproof, to the *present* careless and uncharitable Behaviour of the *Corinthians*; nothing more instructive to them, how to behave themselves worthily and becomingly for the future; than to repeat, as  
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St. *Paul* here does, the solemn Words themselves of our Lord's own Institution ; which so plainly and with such Authority expresses the Nature and Design of his Holy Sacrament. *For I have received* (saith he) *of the Lord, that which also I delivered unto you ; that the Lord Jesus, the same Night in which he was betrayed, took Bread ; and when he had given Thanks, he brake it, and said, Take, Eat ; This is my Body which is broken for you ; This do in Remembrance of Me : After the same Manner also he took the Cup, when he had supped, saying, This Cup is the New Testament in my Blood ; This do ye, as oft as ye drink it, in Remembrance of Me : In Remembrance of me ; that is, in Commemoration of my Death and Passion ; showing forth, (as the Apostle expresses it in the following Verse) the Lord's Death till he come.*

And First, *To do this in Remembrance of Christ*, signifies fixing and imprinting in our Minds with a more lasting and permanent Impression, the Remembrance of his Death and Passion, as an effectual Motive to Universal Obedience : That is, to the Practice of Virtue, upon the Principles of the Doctrine of Christ. There can be no stronger Argument, to persuade Men to the Practice of Virtue and Holiness, than a due Consideration of the exemplary Life and meritorious Death of our Saviour ; His Life, as a



Pattern of all Virtue, and his Death as an Evidence of God's Hatred against Sin. His *Life* was so complete a *Pattern* of pure Religion : and his *Death* so affectionate a *Persuasive* to imitate That Example ; that whosoever frequently and seriously meditates upon these Things, can neither readily *err* from the right Way, for Want of due *Instruction*, and sufficient *Direction* ; nor *faint* for Want of powerful Motives to proceed in it. For, *What* Temptation can prevail against That Person to sin deliberately against God, to run into any Acts of Debauchery, or Impiety ; who by Faith continually beholds our Lord shedding his most precious Blood, to redeem him from the Dominion and Punishment of that Sin, which he is now tempted to commit ? What Heart can be so obdurate, what Breast so ungrateful, as to run knowingly and willingly into the Commission of Sin ; when he has his *dying* Saviour habitually before his Eyes, intreating and beseeching him to avoid those Sins, which were the Cause of his cruel and ignominious Death ? In Matters of *temporal* Concern, Men always endeavour to remember the Instructions of a *dying* Friend ; and think nothing more sacredly obliges them, than his *last* and most affectionate Desires : How much *more* religiously ought we to observe those Precepts, which

which we find our *Saviour* enjoining us not only when *dying*, but when dying *for* our *Sakes*; when dying even *for that very End*, that he might enable us the more effectually to perform them! Now the *Means* to preserve these Impressions constantly fresh upon our Minds, and in their full Force; is to partake frequently of those Elements, which our Lord himself has appointed to be received, as the most proper Remembrances of Himself. Whosoever keeps up in his Mind a constant Remembrance of Christ, of what he has done and suffered for us, will not easily fall into gross and habitual Sins: and he that frequently and devoutly, with Understanding and Knowledge of what he does, partakes of the Holy Communion, cannot fail to keep up in his Mind such a constant Remembrance of our Lord. When we see the Bread broken, and the Wine poured out, we cannot but contemplate how his Body was broken, and his Blood shed for our Sakes; and the oftner we renew these Thoughts by frequent Communicating, the stronger and more vigorous, the deeper and more lasting Impressions must these Things necessarily make upon our Minds. One principal Reason why Men in these latter Ages of the World, who profess themselves Christians, are yet so loose and sensual, so careless and indiffe-

rent in Matters of Religion, so cold and lifeless in their Devotion, and so little affected with Things spiritual and of a heavenly Nature, is, because they seldom allow themselves Time, from the Cares, and Business, and Pleasures of the World, to recollect their Thoughts; and meditate seriously upon the great Motives and Arguments of Religion: And one Reason why they so seldom think of these Arguments, is, because they neglect those Means which God has graciously appointed to awaken and withdraw their Minds from earthly and temporal Considerations; those Means, to which God has annexed the Assistance of his Holy Spirit, to enable us to raise our Thoughts and fix our Meditations upon Things spiritual and removed from Sense. Hence it comes to pass, that though they *believe* indeed the History of Christ's Dying for them as a bare Relation of Matter of Fact; yet they seldom remember or think at all upon it, or if they do, yet it is so slightly and superficially, with so little due Apprehension of the great Concern and Importance of it to themselves, or of the true Design of it with Regard to their own real Amendment; that it leaves upon their Minds none of those Impressions, which are necessary in order to have an effectual Influence upon their Lives and Actions.

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One great and principal End therefore of the Institution of the Sacrament of the Lord's Supper, is, by Means of outward and visible Signs, apt and decent, proper and significant, to imprint and fix in our Minds with a more lasting and permanent Impression, the Remembrance of Christ's Death and Passion; that having always before our Eyes those admirable Instances of his unparalleled Love, and being constantly reminded of the true End and Design of his Sufferings, we may be the more strongly fortified against all Temptations that would seduce us to sin against so great a Benefactor; and that we may go on the more effectually in the Ways of *his* Commandments, who has done and suffered for Us, Things of so great, and so inestimable a Value.

Secondly, *Doing this in Remembrance of Christ*, is making *such* a Commemoration of his Death, as is with all Humility a continual Acknowledgement of its being to Sinners the only Ground of Hope and Assurance of Pardon. *This Cup*, saith he, *is the New Testament in my Blood, which is shed for you, and for many for the Remission of Sins*; Therefore *do this in Remembrance of me*. The Sacrament of the Lord's Supper is not *itself*, like Baptism, a Rite appointed for the Remission of Sins; but 'tis a Commemoration only of that all-sufficient Sacrifice, which



was *once* offered for an eternal Expiation. To imagine that the Lord's Supper, which is to be repeated *perpetually*, has such a Promise annexed to it of taking away all past Sins, as *Baptism* had, which was to be administred but *once*, is a dangerous and fatal Error ; Because such an Opinion would be plainly an Encouragement for Men to *continue* in Sin, that *the Grace* of Forgiveness *might* be perpetually repeated and *abound*. But the Receiving This Sacrament is a continual *Acknowledgement*, that That Pardon which God vouchsafes us, not as a necessary Consequent of the outward Action, but upon the Condition of our true and unfeigned Repentance ; even that *That* Pardon, is the Purchase of the Blood of Christ, and the Effect of that great and eternal Sacrifice, once offered for the Expiation of Sin. And to *those* who truly and sincerely repent and amend ; and who humbly and devoutly beg of God the Pardon of their past and forsaken Sins, thro' the Intercession of Christ ; to *such* Persons, there is sufficient Ground for Hope and Assurance of Pardon, in the Merit of that one All-sufficient Sacrifice Once offered for ever : And sincere Penitents can never with more reasonable and well-grounded Faith, hope to have applied to themselves, the Benefit of the Grace and Forgiveness, purchased

chased once for them by that great Expiation; than when they are with true Devotion and with full Purpose of Amendment of Life, commemorating their Saviour's Sufferings in that solemn Manner, which *He himself* has appointed, *who* was the Person that gave himself to be the Reconciliation for us, that through him we might have Access with Confidence to the Throne of Grace; and *whom* God *has set forth to be a Propitiation for us, thro' Faith in his Blood; to declare his Righteousness,* (that is, his Mercy; for so the Righteousness of God signifies in the New Testament :) to declare, I say, his Righteousness, *for the Remission of Sins that are past, thro' the Forbearance of God.* They can never with better and more lively Hope, express their full Trust and humble Dependance upon God, that he shall *freely give them all Other Things*; than at That Time when they are worthily and devoutly commemorating, according to our Lord's Institution, how *he spared not even his own Son, but delivered him up for us all.* How ill therefore does it become Men who call themselves Christians to neglect this Ordinance with a careless Indifferency; and upon slight Pretences, to deprive themselves of the Benefit of so reasonable a Duty! The Blood of Christ, is, in the Scripture-language, *a Fountain opened for Sin and for*  
*Unclean-*

*Uncleanness*, that is, for Sin repented of, and utterly forsaken ; and the Benefit thereof is never more likely to be effectually applied, than when Men, with determined Resolutions of better Obedience, are disposed to become worthy Partakers of these Holy Mysteries.

Thirdly, *Doing this in Remembrance of Christ*, is *declaring publickly* to the World our Faith in him ; and endeavouring to *continue down* the Memory of his Love to *all Generations*. Thus *St. Paul*, 1 Cor. xi. 26. *As oft, says he, as ye eat this Bread and drink this Cup, ye do show the Lord's Death till he come.* We here profess *publickly* our Faith in his Death, and declare solemnly to the World, that we expect Remission of our Sins, only through the Virtue of his Blood shed for us, We commemorate his unspeakable Love to Mankind ; and extol and magnify in our Praises those great Acts, which were the Effects of that inestimable Love. We rehearse and proclaim the Benefits he has procured for us ; and, as much as in us lies, *make known to all Men* the Glory of his Love and Power ; *that one Generation may praise his Works to another, and declare his mighty Acts ; that Men may speak of the glorious Honour of his Majesty, and of his wonderous Works.* To communicate therefore *in Remembrance of Christ*,

is to *declare publickly*, and keep up amongst Men the Memory of his Death, and of his inestimable Benefits purchased for us thereby : 'Tis to testify our firm Belief of the Virtue and Efficacy of that great Sacrifice ; and to profess ourselves publickly in the Number of those, who, by partaking of the Feast instituted in *Remembrance* of the Sacrifice, expect to be made Partakers of the Sacrifice itself.

Fourthly, To *do this in Remembrance of Christ*, implies, that with the greatest Joy, and highest Expressions of *Gratitude*, we return *Thanks* to God for his unspeakable Mercy, in sending into the World his Son, the Son of his *Love*, out of his Bosom, for the Redemption of Mankind. It was a Precept in the Law of *Moses*, *Deut. xvi. 11. Thou shalt rejoice in thy Feasts before the Lord.* And particularly in the Paschal Supper, besides the usual Forms of Blessing and Thanksgiving, they sung a peculiar Hymn, in Memory of their Deliverance out of the Land of *Egypt*. In Compliance with which Custom, we find it recorded by two of the Evangelists, that our Saviour and his Disciples immediately after the Institution of the Lord's Supper, sung an *Hymn* of Praise unto God ; probably the *same*, or *Part* of that Hymn which the *Jews* used to sing after the Paschal Supper ; *Their Deliverance*



liverance from the *Egyptians*, being a Type of *our* Deliverance from the Power and Dominion of Sin ; and the Thanksgiving proper upon *that* Occasion, being much *more* emphatically applicable to *This*. Besides, in the Institution itself the Evangelist takes Notice, that when our Saviour took the Bread, he *gave Thanks*, or Blessed and Praised God ; Whence the *whole Action* is usually called the *Eucharist*, that is, the solemn *Thanks-giving*, and by St. Paul, *the Cup of Blessing which we Bless*, or, as the Word may no less properly be rendered, *the Cup of Praise and Thanksgiving*. The same is also observable in St. Luke's Description of the Practice of the most primitive Christians, *Acts* ii. 46. *And they continuing daily with one Accord in the Temple, and breaking Bread from House to House*, (in the *House*, the Words should be translated ; i. e. in the Place of their religious Assemblies ;) *did eat their Meat with Gladness and Singleness of Heart, Praising God, and having Favour with all the People*. Frequent Forms of Praise and Thanksgiving, upon this Occasion, we meet with in the most antient Christian Writers, and none more affectionate than That we still make Use of ; *We praise thee, we bless thee, we worship thee, we glorify thee, we give Thanks to thee for thy great Glory, O Lord God, heavenly King, God the Father Almighty, We*  
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*give Thanks to thee for thy great Glory; i. e.* for the wonderful *Manifestation* of thy Glory and Power, thy Mercy and Goodness towards Mankind, in *sending* thine only Son to die for our Sins, and to *give himself* a Ransom and Propitiation for Sinners. *This* Reconciliation of penitent Sinners to God by the Death of his Son is the highest Instance of Love and Goodness, that ever was shown to Mankind: For scarcely for a *righteous* Man, saith *St. Paul*, will one die: But God commendeth his Love towards us, in that While we were yet Sinners, Christ died for us, *Rom. v. 7.* God could in a Moment have destroyed the whole Race of Sinners; and, as *St. John Baptist* affectionately expresses it, *was able out of the Stones to have raised up Children unto Abraham.* But he turned away his Wrath from them, and suffered not his whole Displeasure to arise. Wherefore, if at *all* Times we are bound to return Thanks to God for *all* his Mercies, for the Mercies of every *Day*, and of every *Hour*; with how much greater Earnestness and stronger Affection, ought we to express the same thankful Disposition of Mind, when we are commemorating *That* Mercy, which is not only the greatest of all others, but the Fountain also and Foundation of them all? and how zealous ought we to be of expressing our Thankfulness to him

him by fuitable Obedience ; when the Consideration of the *first* Mercy, that *he spared not his own Son, but delivered him up for us all*, gives Reason to hope, that, if we behave ourselves in any Measure worthy of so great a Salvation, much more *shall he with Him also freely give us all Things* ? And that if, *while we were yet Sinners, Christ died for us ; much more, being now justified by his Blood, we shall be saved from Wrath through him* ? For if *when we were Enemies, we were reconciled to God by the Death of his Son ; much more, being reconciled, we shall be saved by his Life, Rom. v. 2.* Wherefore let us say with the Holy Psalmist, *Pf. cxvi. 12. 13. What shall I render unto the Lord for all the Benefits that he has done unto me ? I will receive the Cup of Salvation, and call upon the Name of the Lord. And Pf. ciii. 1. Praise the Lord, O my Soul, and all that is within me, praise his holy Name ; Praise the Lord, O my Soul, and forget not all his Benefits ; Who forgiveth all thy Sin, and healeth all thine Infirmities. Who saveth thy Life from Destruction, and crowneth thee with Mercy and loving Kindness.* There is no Possibility, but he who duly contemplates the unspeakable Love of Christ, in giving himself freely to *bear our Sins himself in his own Body on the Tree*, and seriously meditates on the original and essential Goodness of

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of God, which first moved and disposed him to *find out* this Method of Recovery for us; must wish he had the Tongue of *Men and Angels*, to show forth the Praises of *him that has loved us*, and sent his Son to *wash us from our Sins in his own Blood*, and to make us *Kings and Priests unto God even his Father*, to whom be *Glory and Dominion for ever*.

Fifthly, *Doing this in Remembrance of Christ*, implies on our Part a *Confirming* of our *Covenant* with God, a thankful *Acceptance* of those *Conditions* of Pardon he has offered us in the Gospel, and an *acknowledging* and *renewing* our *Obligations* to obey him. *This Cup*, says our Saviour, *is the New Testament*, or (as the Word equally signifies) *the new Covenant in my Blood*. Now every *Covenant* in the Nature of the Thing, supposes *Conditions* to be performed on either Part. God has commanded *Repentance* and *Remission* of *Sins*, to be preached to all Nations in the Name of Christ; and the Condition on *his* Part of the *Covenant*, the *Remission* of *Sins*, is always ready to be verified; if we fail not in *our* Part, of having worthily repented and reformed our Lives. But if we continue in our Sins, the Commemoration of *the Death* of Christ can do us no Service, where the Effect of his *Death itself* takes no Place:



Place: The Partaking of this *Feast in Remembrance of the Sacrifice*, can be of no Benefit to us, when we have no Part nor Lot in the *Sacrifice itself*. The Sacrament of the Lord's Supper is not properly an *Expiation* of Sin, even to those who *truly repent*; but only a *thankful Remembrance* of that great Attonement, by virtue of which our Repentance is made acceptable; much less, can it be of any Efficacy, or Power to do away such *Sins*, as are *never forsaken*. Religion is no Way capable of a greater Corruption, nor can *any* Superstition be of more destructive Consequence, than to make *That* Ordinance an easy Method of obtaining *perpetual* Pardon of repeated Transgressions, which in Reality was intended to remind us continually, that the Pardon of Sin could not *at all* be obtained, but by the shedding the precious Blood of the Son of God.

*There* are many pious and religious Persons, who, on the *other* Hand, are unreasonably *scrupulous*, and notwithstanding their sincere Endeavours to obey God's Commandments, still *fear, where no Fear is*: But, as such Persons have all the Reason in the World to rest satisfied, that the general Course of a virtuous and religious Life, is an abundant Security against the Danger of

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not discerning the *Lord's Body*; so, on the contrary, *vicious* Persons ought to be well assured, that there is *no external* Part whatsoever of religious Worship, by which they can receive *any* Benefit, without actual Amendment and Reformation of Life. The Arguments of Religion are strong and powerful, to invite them to Repentance; The gracious Motions of the Spirit of God are ready to assist and strengthen their sincere Endeavours; and especially, where it finds them with Seriousness attending his holy Ordinances: But their Obedience to *this one* Commandment of Christ, must be with an Intention of obeying *the Rest*, and not with a Design to supply that Neglect. He that *does* this worthily in *Remembrance of Christ*, must mean to express his Gratitude to God for the Death of his Son, by such a Repentance, as the Death of Christ has enabled and obliged him to make perfect. He must *so* commemorate the Love of his Saviour, as thereby to excite in himself a suitable Return of Love to him, that died for him; and our *Love* to Christ, the Scripture tells us, is *This*, that we *keep his Commandments*. We must *shew forth the Lord's Death till he come*, by *so* dying *ourselves* unto Sin, as to declare evidently to the World, that we have a well-grounded Hope,

Hope, of being made like him also in his *Resurrection*. We must consider, that when the Blood of Christ is stiled in the prophetick Language a *Fountain opened for Sin and for Uncleanness*; the Meaning is, (as St. Paul explains it) *for the Forgiveness of Sins that are past*, not for our Encouragement to continue in them for the Time to come. We must remember that *we are bought with a Price and therefore must glorify God in our Body and in our Spirit, which are God's*; Knowing that *we were redeemed not with corruptible Things, but with the precious Blood of Christ, as of a Lamb without Blemish and without Spot*. We must with firm and effectual Resolutions of future Obedience, *offer and present ourselves, our Souls and Bodies a reasonable, holy and lively Sacrifice unto God*, as often as we commemorate that great Sacrifice, which was once offered for us in the Death of his Son, otherwise, instead of *doing this* in Remembrance of Christ, we shall be found to do it in Contempt of him, *accounting the Blood of the Covenant wherewith we ought to be sanctified, an unholy Thing*; denying the Lord who bought us with the precious Blood of his dear Son, and *doing despite unto the Spirit of Grace*.

Lastly, Doing this in Remembrance of Christ, is a Profession of our Communion one with another, and a strong Obligation to

to mutual Love, Charity, and Good Will. This is a Subject much insisted on by St. Paul in his first Epistle to the *Corinthians*, and particularly in the xith Chapter ; and as this great Duty of mutual Love and Charity, is thus inforced upon us by the *general* Design and Tendency, by the *whole Tenor* of the Gospel, so is it still *more particularly* and *most strongly*, by the Example of that unparalleled Instance of amazing Love, the Death of Christ for our Sakes, which we profess to commemorate as often as we communicate at his Holy Table ; Where it is not possible for us to approach with Hearts duly sensible of, and worthily affected with the Greatness of the Love of Christ towards us ; but it must at the same Time excite in us a Disposition to *imitate* him, according to the Proportion of our Abilities ; and to express our Gratitude to *him* by following that Example of loving and doing good to *our Brethren*, which he has in so eminent a Manner set before us. It is particularly taken Notice of by St. Luke, that the primitive Disciples, as they continued steadfast in the Apostle's Doctrine, and in breaking of Bread, and in Prayer, so they did all Things unanimously, *with one Accord*, *Acts* ii. 46, with mutual Love, Charity, and Good-will. Our Lord himself in that last and most affectionate Discourse,

which



which he made to his Disciples a little before his Death, at the Time of his instituting the Sacrament of the Lord's Supper, insists upon This, as the Thing of all others the most acceptable to him, and most desired by him; *This is my Commandment that ye love one another as I have loved you.* St. John xv. 12; and Ch. xiii. 34. *A new Commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.* And the Apostle St. John, who leaned upon his Master's Breast, and seems in a particular Manner to have been Partaker of his kind and loving Spirit, the Spirit of Meekness, Gentleness, and Goodness, presses this Duty accordingly, with a like Earnestness; *Herein, says he, is Love; not that we loved God, but that he loved us, and sent his Son to be the Propitiation for our Sins. Beloved, if God, so loved us, We ought also to love one another,* 1 John iv. 10; And Chap. iii. 16. *hereby perceive we the Love of God, because he (because Christ) laid down his Life for us: and We ought to lay down our Lives for the Brethren: To lay down our Lives for them, i. e. to love them, comparatively speaking, even as our own Lives; to love them as ourselves; to do every Thing that is in our Power reasonably, for their Benefit and Advantage. This is the true Spirit of Christianity; This is the full and*

and proper Effect of the Gospel of Christ ; By *This* we are to judge of ourselves, whether we be truly and indeed his Disciples, and have made any considerable Progress and Improvement in his Religion. And by *This* we are in a more especial Manner to examine ourselves, whether we be duly qualified, to be made worthy Partakers of *his* Body and Blood, who died for this End, that as he might reconcile us to God, so he might *also* reconcile us to *each other*. And indeed in other Particulars, Men are not so very apt to Mistake. There is *no Man* who approaches the Lord's Table with *any* Reverence, with *any* Sense of Religion upon his Mind ; but is desirous at that Time, to strengthen his *Faith* in God, to express his *Gratitude* to his Saviour, to obtain *Pardon* of his past and forsaken Sins through the Merits of *his* Blood who loved us and gave himself for us, and to make solemn Resolutions of perfecting his *Repentance* : and renewing his *Obedience* towards God ; There is no Man, I say, who has *any* Sense *at all* of Religion upon his Mind, but must needs come affected with such Thoughts and Intentions as these ; But in the Matter of mutual Love and Good-will towards *each other* ; in the Exercise of Christian Charity and universal Benevolence ; in that

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Readiness to forgive Offences, to overlook little Provocations, to promote speedy Reconciliation, which the Gospel requires and insists upon as of so great Importance ; in This we are very apt to be careless and defective ; and to imagine that external Zeal in Devotion towards *God*, may compensate for the Want of real Charity and doing good to our *Brother*. For, notwithstanding *all* the unreasonable Heats and Animosities among Christians, *all* the useless and contentious Disputes, *all* the peevish and needless Provocations, *all* that Difficulty of forgiving and being reconciled to each other, which is so obvious to observe in the World ; yet how *few* do we find, whose *Consciences* are apt to be affected with *these* Things ? whose Scruples concerning their own Unworthiness to communicate, are founded upon *these* Considerations ? And yet it is very evident, that to be *in Love and Charity with our Neighbour*, (i. e. with *all Mankind*, as far as is possible in that infinite Variety of different Circumstances,) is no less necessary a Qualification for communicating worthily, than it is necessary that we *truly and earnestly repent* us of our Sins committed more immediately against *God*, 'Tis as evident that the Design of our Saviour's instituting the Sacrament of the Lord's Supper,

per, was to be a Declaration of our Communion *one with another*; a declaring, that, according to the Apostle's Expression, *we, being many are one Bread and one Body*, signified by being *all Partakers of that one Bread*, as that it was intended to be a Profession of our Communion with *Him*. A professing that *the Bread which we break* is the Communion of his Body; and *the Cup which we bless, the Communion of his Blood*. 'Tis no less evident, that the Connexion and Sympathy of the Members *one with another*, is necessary to the Life and Preservation of the Body; than that the Union of them all with the *Head*, and their common Dependance upon it, is necessary to the same End. Our Saviour, in all his Discourses, lays so great and remarkable a Stress upon *This Duty*; as if therein consisted almost the *Whole* of Religion: *Thou shalt love the Lord thy God with all thy Heart, is the first and great Commandment*. The Beginning and Foundation of all Religion. *and the Second*, saith he, *is like unto it, Thou shalt love thy Neighbour as thyself*.

The particular *Expressions* or *Manners* of *shewing forth* which Love, most earnestly and peculiarly insisted upon in Scripture, are these two. First, A Willingness to forgive Injuries and Offences; and Secondly,



A Readiness to shew Mercy to the Poor. First, A Willingness to forgive Injuries and Offences, is particularly recommended to us by the *Example*, as well as enjoined by the *Commandment* of our Lord : The whole Christian Dispensation, the *general* Grace and Mercy of the Gospel, the *great* Pardon purchased by the Death of Christ, whereof the Sacrament of the Lord's Supper, is a perpetual solemn Commemoration, being entirely founded in God's gracious Readiness, for Christ's Sake, to forgive *Us* ; and being no less *intended* to be set before us as an *Example* to imitate, than as an inestimable *Blessing* to be received with all possible Thankfulness. For which Reason, that great and original Grace of God in the Gospel, the Remission of Sins set forth even in Baptism itself, seems by our Lord to be *reversed* upon Failure of this *Condition of our forgiving one another*, in that Parable wherein he compares the Kingdom of Heaven to a certain *King*, who having forgiven one of his Servants a Debt of Ten Thousand Talents, yet afterwards, when that Servant refused to forgive one of his Fellow-Servants, an Hundred Pence, the King *was wroth* with him again, and *delivered him to the Tormentors, till he should pay all that was due unto him* ; saying unto him,

him,

him, *O thou Wicked Servant, I forgave thee all that Debt, because thou desired'st me : Shouldest not Thou also have had Compassion on thy Fellow-Servant, even as I had Pity on thee ?* Which our Saviour thus applies to *Us* in the Conclusion of the Parable ; So likewise, says he, *shall my Heavenly Father do also unto you, if ye from your Hearts forgive not every one his Brother their Trespases, St. Matt. xviii. 35.* (He does not mean *public Malefactors* : For this would destroy all Government : Neither are such stiled *Brethren* : But, forgive every one his *Brother* their *private* Offences, and be reconciled upon reasonable and easy Terms : This is the Meaning of the *Parable*.) And in that Form of Prayer, which our Saviour was pleased to teach his Disciples for perpetual Use, he so interposes the Acknowledgment of our Obligation to this Duty ; that every Man, even in his *daily Prayer*, is obliged to declare himself unworthy of Pardon, and to have forfeited all Title to the Forgiveness of *'God*, for his *own* Sins ; if at the same Time he is not willing and ready, upon the most *reasonable* Terms, to forgive all his *Brother's* Trespases and Offences against *him*. How much more, at that most solemn Commemoration of the Death of Christ in the Sacrament, when

we are acknowledging in the most public Manner all our Hopes of Salvation, all our Expectation of Pardon, to be owing to that free and undeserved Goodness of God, which sent his Son to die for us, and to obtain Remission of Sin: How much more, (I say) at *That* Time, must the very Nature of the Duty we are performing, the Solemnity of our confessing our own Unworthiness, the Publickness of our Acknowledging the Freeness of God's Goodness to us in forgiving us through Christ our ten thousand Talents; of Necessity remind us, how absolutely fit and reasonable and indispensable it is, that we should be very willing to forgive each other our hundred Pence! Even *so* necessary does our Lord make it, that he advises a Man, if he has *brought his Gift to the Altar, and there remembers that his Brother has ought against him*; he advises him to *leave there his Gift before the Altar, and go his Way, first be reconciled to his Brother, and then come and offer his Gift.* St. Matt. v. 23. He makes it, not indeed of *more* Importance, than offering his Gift; as if it might be an Excuse for neglecting *That*; but he declares it to be of *so much* Importance, that the Gift or Service is not acceptable to God, without the foregoing Recon-

Reconciliation with *Man*; the Apostles likewise are perpetually urging this Argument, upon the same Ground, *Col. iii.*

*13. Forbearing one another, and forgiving one another, if any Man has a Quarrel against any; even as Christ forgave you, so also do ye; And again; Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's Sake has forgiven you, Eph. iv. 32; and in the following Chapter, ver. 2. Walk in Love, as Christ also has loved us, and given himself for us, an Offering and a Sacrifice to God for a sweet-smelling Savour. It is impossible that any Man who considers these Exhortations, and has a just Sense of his own Unworthiness, and of the Goodness of God, and of the great Remission purchased for him by the Death of Christ, of which he hopes to partake in attending with a fit Disposition of Mind upon the Ordinances of Divine Appointment; 'tis impossible that any Man, with These Thoughts about him, can continue peevish and contentious, merciless and uncharitable, easy to be provoked, and difficult to be reconciled. The Sacrament of the Lord's Supper therefore, so far as 'tis a Memorial of the Death of Christ, of his Love towards us, and of his purchasing Forgiveness for us; so far 'tis a most strong*  
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and



and powerful Argument, to oblige us to *mutual* Love, Charity and Good-will ; to Forgiveness, Gentleness, and Easiness to be reconciled. And yet even *This* also, ought not to be made a Matter of Scruple and groundless Doubts, as if no Man could be a worthy Communicant without being in actual Agreement with all Mankind. But it is to be understood only as an *Argument* of Duty within it's just Bounds and proper Limitations : For 'tis by no Means impossible but Controversies concerning Mens Right and Properties *may arise*, even among *good* Christians ; nay, 'tis not possible, in the present State of human Nature, but they *will* sometimes arise : and our Saviour must not be understood to forbid us making use of *such* Means, for the Preservation of our *just* Rights, and for preventing the Encrease of Injuries, as the Laws of Wise and Christian Countries, and the Usages of good and pious Men direct us to make Use of. But the Intent of what has been said, is ; that the Consideration of the Death of Christ, of his great Love and Forgiveness to us, which we solemnly commemorate in the holy Sacrament, cannot fail to dispose us, if we partake thereof worthily, to be very *willing* and *ready* upon the most *reasonable* Terms,

to

to forgive Injuries and Offences ; to be difficult to be provoked, easy to be reconciled, apt to interpret Things in the best Manner ; rather to recede somewhat from our Right, than exceed in insisting upon more ; and, if at any Time we are unavoidably engaged in Controversy about our Just Rights, yet never to carry it further than is absolutely necessary for the Preservation of Peace and Order and good Government in the World, as becomes the Society or Communion of Christians. Secondly, The other Branch of that Love and Charity, to which (I said) the Commemoration of the Death of Christ obliges us, is a ready Disposition to shew Mercy to the *Poor*. The Primitive Christians, as they always celebrated the Praises of God, upon this solemn Occasion, with the greatest Zeal and Earnestness of Affection, *with Gladness and Singleness of Heart, Acts ii. 46 ;* so they as constantly expressed this their Joy and Thankfulness, by liberal Contributions, to relieve the Necessities of the poorer Saints, which Custom is, with great Reason, continued to this Day. And indeed 'tis very natural, when we seriously meditate on the stupendous Love of Christ, in *giving himself freely* a Sacrifice for us, and *his own self bearing our Sins in his own*

*Body on the Tree*; it is very natural, (since we cannot make any Return to *him*,) that we should desire to express our Gratitude in that Way, which he is pleased to accept, as done immediately to himself; that is, in shewing Mercy and Charity to the Poor. That *Their* Hearts being rejoiced with our Bounty may zealously join with us in sending up Praises and Thanksgiving to our common Father; and that, abounding to every good Work, we may be enriched in every Thing to all Bountifulness, which causeth through us Thanksgiving to God. For the Administration of this Service (as St. Paul expresses it, 2 Cor. ix. 12.) not only supplieth the Wants of the Saints, but is abundant also by many Thanksgivings unto God; While by the Experiment of this Ministration, they glorify God for your profest Subjection unto the Gospel of Christ, and for your liberal Distribution unto Them and unto all Men.

DISCOURSE



## DISCOURSE II.

**H**AVING already from our Saviour's Words of the Institution (*This do in Remembrance of Me*) discoursed concerning the *Nature, End, and Design* of the Sacrament of the Lord's Supper, I shall now proceed to some other Considerations, necessary to be understood in order to our Partaking worthily of that Holy Sacrament. *Whosoever, says St. Paul, shall eat this Bread and drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord.* Which Words do plainly suppose in them: First, *a Duty enjoined; to eat this Bread and drink this Cup:* Secondly, *A Benefit arising from the due Performance of the Duty, implied in the contrary Danger of doing it unworthily.* Thirdly, *A certain Care and Preparation necessary,*



*cessary*, in order to perform it worthily; least by Negligence and Want of Devotion we become *guilty of the Body and Blood of the Lord*. In the following Discourse therefore, I shall briefly consider, First, The *Obligation* we lie under to perform the Duty enjoined. Secondly, What *Benefits* we may expect to be made Partakers of, by performing it in a due and worthy Manner. Thirdly, What *Qualifications or Preparation* is necessary, in order to such a due and worthy receiving. In which Matter, because Men have sometimes on the one hand, been perplexed with many and unreasonable Scruples, as well as on the other hand been too negligent and void of Devotion; I shall therefore in the fourth Place consider the Groundlessness and Vanity of the greatest Part of those Reasons, which Men usually allege for their Abstaining from the Communion, under Pretence of Want of due Preparation. And *Lastly*, I shall conclude what I think proper to offer to your Meditations upon this Subject, with taking Notice of some of the great and scandalous Corruptions, wherewith the Church of *Rome* have dishonoured this solemn Commemoration of our Lord, and of his dying for us. First, I am to consider what *Obligation* lies upon us, to perform  
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form this Duty at all. And upon *This* Head there needs little Enlargement; it being acknowledged by Christians of *all* Communions, to be the exprefs and positive Commandment of our Lord. So that though we *could not* have understood so much of the Reasonableness and Usefulness of the Precept, as we do, though we could not have perceived distinctly, the Benefits that we receive thereby; nor have at all apprehended the particular Grounds and Reasons of the Fitness of the Command; (which *Now* is by no Means the Case;) yet the Clearness and Expressness of the Injunction itself, would nevertheless have made the Obligation sufficiently evident; and it would well have become us, without further Enquiry, to have submitted with all Humility to the Will and Authority of our Lord. *Take, eat; and, Drink ye all of this; and, This do in Remembrance of Me;* are Words containing as clear and exprefs a Command, as are any-where to be met with, upon any other Occasion in the whole New Testament: and they are recorded by three of the four Evangelists. And they are repeated by *St. Paul*, as a Commandment enforced distinctly, by a new and particular Revelation

tion to himself; *I have received, saith he, of the Lord, that which I also delivered unto You, that the Lord Jesus the same Night in which he was betrayed, took Bread, and when he had given Thanks he brake it, and said, Take, eat; this is my Body, which is broken for you: this do in Remembrance of Me. After the same Manner also he took the Cup, when he had supped, saying, This Cup is the New Testament in my Blood: this do ye, as oft as ye drink it, in Remembrance of Me, For as often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till he come. I have received of the Lord; that is, he received it, not by Tradition from those who were before him, but by immediate Revelation from Christ himself. For so he expressly assures us, concerning the Manner of his own Instruction in all the Precepts of the Gospel: Gal. i. 16. 17. 18. I conferred not, saith he, with Flesh and Blood, neither went I up to Jerusalem to them which were Apostles before me,—neither received I it of Man, neither was I taught it; but by the Revelation of Jesus Christ. This added singular Weight and Authority, to all St. Paul's Admonitions and Exhortations; and it made his Reproof to the Corinthians, (in this particular Instance of their*

their unworthily Receiving the Holy Communion) to be doubly powerful and effectual: because it was in the Case of their neglecting so *expres*-a Command, not only delivered to them at the first preaching of the Gospel, but *received* also by St. Paul with particular Inforcement, in a new Revelation from the *Lord* himself. And suitable to this Expressness and Importance of the *Command*, is the Account the Scripture gives us of the *Practice* of the primitive Disciples: *Acts* ii. 42, 46. *They continued stedfastly in the Apostle's Doctrine and Fellowship, and in breaking of Bread, and in Prayer; And continuing daily with one Accord in the Temple, and breaking Bread from House to House, they eat their Meat with Gladness and Singleness of Heart.* In which Account is remarkable, not only their Observance of the Duty, but the *Constancy* also and *Frequency* of their doing it; They continued *stedfastly* in the Apostle's Doctrine, and were *daily* in the Temple breaking Bread with one Accord. Which *Frequency* of Communicating, (though not as to the precise *Time* indeed, yet in general the doing it *frequently*) is plainly *implied* to be our Duty, and *supposed* in those Words of our Saviour; *Do this, as oft as ye drink it, in Remembrance of Me,*



*Me, 1 Cor. xi. 25. and in those of St. Paul,*  
*as oft as ye eat this Bread, and drink this*  
*Cup ye do shew the Lord's Death till he come.*  
 And indeed, if there *could* be any *Difference*  
 in the Degree of the Obligation of our  
 Lord's Commands, (I mean, of *such* Com-  
 mands as are not moral and eternal, but of  
 a positive Nature only;) it would be natu-  
 ral almost to lay the *greatest* Stress upon *that*  
 which he gave us *a little before his Death*;  
 upon *that* which he commanded us to do  
 particularly in *Remembrance of Him*; upon  
*that* which he commanded us to do in Re-  
 membrance of the *greatest Instance of Love*  
*and Compassion*, that ever was in the World.  
 For *greater Love has no Man than this, that*  
*a Man lay down his Life for his Friend*;  
 But our Lord refused not to die for *Us*,  
 while we were yet *Enemies*. And *scarcely*  
*for a righteous Man*, as St. Paul expresses it,  
*will one dare to die.* But God commendeth  
*his Love towards us, in that while we were*  
*yet Sinners, Christ died for us, Rom. v. 8.*  
 The Meaning is: God was never in Point  
 of *Justice*, under any *Obligation*, to pardon  
 continually All the Sins of all Penitents;  
 But this *gracious* and *free* Compassion, his  
 divine Wisdom, and Goodness has thought  
 fit to manifest, in the Method of That Re-  
 demption

demption purchased by the Death of Christ.  
 In Point of *Gratitude* therefore, no less  
 than in *Duty* are we bound frequently to  
 commemorate this unparelled Love of  
 our Lord; and our neglecting to attend  
 this sacred Ordinance, is breaking through  
 the strongest Ties of a double Obligation.  
 I *might* add, further, that not only in *Duty*  
*and Gratitude*, but in *Interest* also are we  
 obliged to attend these positive Institutions;  
 God having appointed them as *external*  
 Means, to promote and improve in us  
 (that which is the great End of all out-  
 ward Performances,) the *real* Virtue and  
*inward* Religion of the Mind. But This  
 is the second Thing I proposed to consider,  
 namely, What *Benefits* we may expect to  
 be made Partakers of, by the due and  
 worthy Performance of this Duty. And  
 here, as I before observed, though we did  
 not distinctly know what these Benefits  
 were; yet in all Reason ought we with an  
 implicit Faith to have obeyed the Com-  
 mandment of *Him*, who as he cannot de-  
 ceive, so neither can he impose any Thing  
 upon us, that is not for our Advantage.  
 But, in Reality, the *Benefits* we partake  
 thereby are manifest and evident. For,  
 though the *Sacrifice* of the Death of Christ,  
 is

is not daily repeated; as the Church of Rome has fondly and prophanely imagined: Though the *Substance* of the Body and Blood of Christ, is not in an unintelligible Manner produced a-new, out of the Elements of Bread and Wine; Though the *Grace of God* is not confined by any necessary Connection to the material Action; that the mere formal and external Participation, should, without true Devotion of Mind and without real Amendment of Life, operate secretly and unintelligibly any spiritual Advantage, according to some Men's vain and superstitious Expectation: Yet, when with Hearts *full* of Piety and true Devotion, with *stedfast Faith* in God, and *firm Resolutions* of sincere Obedience, Men thankfully and frequently, in that Manner which God has appointed, commemorate the Sacrifice of the Death of Christ once offered for-ever; is it not evidently a great and inestimable Benefit, if, through the Assistance of the Spirit of God, annexed not to the material Elements, or to the outward Action, but to the Ordinance partaken of by truly devout and well disposed Minds; their *Faith* in God, be encreased; their *Hope*  
and

*and Trust* in Him be strengthened; their *Charity* towards their Brethren be enlarged, in proportion to that Love they are commemorating of their common Lord; their *good Resolutions* be confirmed, *themselves enabled*, to fulfil those Resolutions in more effectual Obedience, and *comforted* with fuller Assurance of Pardon of their past Sins, upon true Repentance and Amendment, through the Intercession of Him who *died* for them? These (I say,) are evidently great and inestimable *Benefits*: And very clearly arising, from a due and worthy frequenting of the holy Communion. For, if, even to *private* Prayer our Saviour has annexed such a Promise, that with far greater Readiness than Men *give good Gifts unto their Children*, will our *heavenly Father* give good Things, St. Matt. vii. 11. (*spiritual* good Things even *his Holy Spirit*, as St. Luke in the paralleled Place expresses it,) *to them that ask him*; and, if all *public* Devotions being Ordinances of God's own Appointment, as Means and Instruments of Religion, have still a greater Assurance of God's Blessing attending them; how much more in this most solemn of all religious Actions, in  
this



this great Commemoration of the Sacrifice of the Death of Christ, is it reasonable to believe, that pious and well-disposed Minds, are, by the Assistance of the Spirit of God, which delights to dwell in Heavenly and devout Hearts, improved in all religious Affections, and strengthened unto the acceptable Obedience of a Holy Life? But all this depends, as I before observed, and as Christians can never be too frequently reminded; It depends (I say) entirely, not on a secret Virtue annexed to the external Action, which is one of the most pernicious of all Errors in Matters of Religion;) but it depends wholly on the right Disposition and worthy Qualification of a pious and devout Mind. WHICH was the Third Thing I proposed to consider; namely, What *Qualifications* or *Preparation* is necessary, in order to the making us worthy Partakers of the Holy Communion. *That*, in *general*, there is a Distinction to be made between Things sacred and profane, is allowed by all Men. *That* Men are not to approach to the Table of the Lord, with the same Carelessness, and Indifferency of Mind, with the same Unattentiveness and Unconcerned-

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ness of Spirit, with the same wordly Thoughts and Dispositions about them, as they do to a common Feast: *That*, seeing (as St. Paul argues) we have Houses to Eat and to Drink in, therefore we ought not to despise the Church of God, by behaving ourselves carelessly in Both Places alike; *That*, if we come unworthily, and without any due Preparation of Mind, this is not to eat the Lord's Supper; but, instead thereof, we become guilty of the Body and Blood of the Lord, i. e. guilty of Profaneness, in not discerning the Lord's Body, in not distinguishing sufficiently a solemn Act of Religion, by the Difference of our Behaviour from that in Common Life: *That*, hereby we eat and drink our own Condemnation, that is, as St. Paul expressly interprets himself, we provoke God to inflict several Kinds of Judgments upon us: All this is acknowledged by every one. But wherein particularly consists that due Preparation, by which we may be sure to avoid those Evils and Dangers, and to obtain the Benefits of worthy receiving; this is what the Consciences of welldisposed Persons, are always desirous to be especially instructed in. Now the only Rule the Scripture gives

gives us in this Case, is that Advice of the Apostle, in the 1 Cor. xi. 28. *Let a Man examine himself, and so let him eat of that Bread and drink of that Cup.* And *This Examination* can only be of two Sorts : Either an Examination into the whole State and general Course of a Man's Life, whether he be at all a sincere Christian, or not ; or else an Examination into the *present* Disposition of his Mind, whether he be at *this particular Time* in a devout Frame and Temper, or not. The *former* of these is indeed of exceeding great *Importance*, but of no *Difficulty* at all ; the latter is of great *Difficulty* and full of *Scruple*, but by no Means of so great *Importance*. First, A Man is to examine into the *whole* State and *general* Course of his Life, whether he be at all a sincere Christian, or not. In this Sense St. Paul uses the Word ; 2 Cor. xiii. 5. *Examine yourselves, whether ye be in the Faith ; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be Reprobates ?* And *this Examination*, is not a Matter of great *Difficulty* : For, as St. John tells us, *the Children of God are manifest, and the Children of the Devil ; Whosoever doth not Righteousness, is not of God, neither he that loveth not his Brother.*

*Brother.* If any Man be a Blasphemer of God, or a profane Mocker and Despiser of Religion; if he has no Sense of the Majesty of God upon his Mind, but habitually profanes that sacred adorable Name by Oaths and vain Imprecations; if any Man lives in the Practice of *secret* Fraud and Deceit, of cheating and over-reaching his Neighbours; or by Acts of *open* Violence and Cruelty, of Passion and Blood-thirsty Revenge, shows that he *hates* his Brother whom God commands him to *love*; if any Man indulges himself in Sins of brutish Uncleaness; or gives himself over to Drunkenness and base Debauchery; there is no great Difficulty in such a Person's Examination of himself; for his Conscience at the first Thought condemns him without Controversy, and his *Sins* apparently *go before unto Judgment*. He is unfit, not only to approach the Table of the Lord; but unfit to join himself in the Assemblies of the Saints; unfit to bear the Name and Profession of a Christian; unworthy to lift up his Eyes towards Heaven, towards the Throne of *him*, who *cannot behold Iniquity*. Such a Person has no other Course to take, but immediately with Shame and Confusion of Face, to acknowledge his Unworthiness,



thiness, and *repent in Dust and Ashes*; to turn himself unto the Lord by a total Change of his Course of Life, and an effectual Reformation of Manners; and to *cry mightily unto him that is able to save*, if perhaps the Wickedness of his past Life may be forgiven him. But *without* such a thorough Change of the whole Course of his Life, to imagine that by the formal Preparation of a few Days Devotion, he can become worthy to partake of the Holy Communion, and then return to his former vicious Practices; this is openly *mocking* the Authority of God, who hateth the Hypocrite; it is as it were *challenging* the Almighty to make good his Threatnings. But now on the other Hand, if a Man in the general Course of his Life, has made it his sincere Endeavour to obey the Commandments of God, to live in the habitual Practice of Sobriety, Righteousness, Piety, and Charity; If he has either been so happy as to have avoided all great Crimes, or at least has truly repented of them by utterly forsaking them, and his Conscience accuses him of no other unrepented and unforsoaken Sins, but the daily Incurfions of human Frailty; the Frailties that virtuous and good Men always

ways complain of, but can never wholly escape; the little Deviations of Inadvertency and Want of Attention; the small Surprizes of Passion, and sudden Temptation in Things not of the highest Importance; the Carelessness of an unguarded Word, the Vanity of an indecent Thought, the Want of constant Warmth and Affection in Devotion, or the like: When *this*, I say, is the case: then the Preparation of such a Person for the Holy Communion, is only that *second* Sort of Examination I mentioned; an Examination into the *present* Disposition of his Mind, whether he be at this particular Time in a devout Frame and Temper, or not. And This, as I said, is indeed, to pious Persons of melancholy Dispositions, a Matter very often of great Difficulty and full of Scruple; but, in Reality by no Means of so great Importance as the other. For, though we *are* indeed always to *keep* our Feet, *when we enter into the House of God*; that we *offer not the Sacrifice of Fools*: yet the Slowness and Indisposition, the Want and Warmth of Affection, the troublesome and uneasy or even irreligious Thoughts coming suddenly into their Minds, which such melancholy pious Persons are apt to

complain of; are by no Means Things that unqualify them for religious Duties. Such Persons, seeing they constantly endeavour to obey the Commandments of God, and to live in the habitual Practice of true Virtue, are always *sincerely religious*, though they be not always *equally sensible of it* to their own Satisfaction. Their Lamps, though *not* always alike *trimmed*, yet are always *burning*. They have always *upon* them what our Saviour stiles the *Wedding-Garment*, although *not* always in *equal Order*. Wherefore, though it becomes us highly, upon every solemn Occasion to trim our Lamps, to set our Garments in order, to excite our most affectionate Devotion, to lay aside for the present all secular and worldly Thoughts, and to examine most strictly and particularly into the State and Disposition of our Souls, as Time and Opportunity offers, without anxious and superstitious Solitude; yet, where this is by any Accident prevented, good Men are, by the habitual Course of a virtuous Life, in a continual general Preparation; and may at *all Times* as safely communicate without Scruple, as it is certain that a vicious  
and

and debauched Person can at *no Time* be fit to do it, by any formal Preparative of a few Days Devotion. For after all that *can* be said upon this Subject, there is *no other* certain and infallible Mark to judge whether we have prepared ourselves duly, and communicated worthily, or not; but only by the consequent Effect. If we improve more in Virtue, and more diligently avoid every Kind of Sin; if we serve God more devoutly, and love our Brother with a more universal Charity, and endeavour more sincerely and steadily to obey the Commandments of God in the following Course of our Lives; it is very certain our Preparation was good, and our Communion acceptable: But, if we continue to live viciously, in *Any* Instance of unrighteous Practice; our Preparation, at best, was but a formal Hypocrisy, and our Offering, was without Incense. This is the only Rule that may certainly be depended upon; This is judging of the Tree by its Fruit; Which, both in *Nature* and in *Religion*, is the only unerring Way of Tryal. And all *other* Marks whatsoever, are but perplexing Difficulties, full of Doubts and Scruples and endless Superstition.



And now from hence it is very easy to show in the fourth Place, The Groundlessness and Vanity of most of those Reasons, which Men usually allege for their abstaining from the Communion, under Pretence of Want of due Preparation. For, if their Unpreparedness arises from a vicious and debauched Life, which they are unwilling to reform; they *are* unworthy indeed, and they ought to abstain; but not from the Communion only, but from *Prayers* also, and from all *Profession* of Religion; they being such Persons, whom Christian Discipline ought to separate from the Communion of Saints, as their own Conscience separates them from the Hopes of Heaven. All religious Actions to *such* Persons, being like watering a Plant, whose very Roots are dead. In which State so long as they continue, they have no great Reason to be uneasy at their Unworthiness to receive the Holy Communion *here*, seeing they have no Regard for their own Souls, and no Care of being worthy to partake of the Happiness of the Righteous *hereafter*. But, if the Unworthiness they allege, be only a *present* Want of Warmth of Devotion, or a *general* Sense of

of their being frail and Sinful Creatures, notwithstanding their best and most sincere Endeavours to avoid all known Sin ; this I have already shown, not to be a real Unworthiness, but merely an ungrounded and melancholy Imagination, which ought to be slighted and resisted. *If they be terrified at the Severity of the Penalty, that they who eat and drink unworthily, eat and drink Condemnation to themselves ;* it is to be observed, that when this is understood of the Unworthiness *only of a single Action*, the Condemnation denounced is not eternal Damnation, but temporal Judgment, as St. Paul expressly explains his own Words in That very Text. But when the Unworthiness is *habitual*, and so liable to a severer Condemnation ; it is evident the Penalty annexed, is not to the single *Action of eating and drinking*, but to the *Habitual State of Unworthiness* ; in which evil State, *That Man* equally continues, who, being habitually unworthy, *eats not*, as he who *eats*, being likewise unworthy : and consequently he cannot, by abstaining, escape that Condemnation, which is *however* due to his Unworthiness, whether he communicates or no. For it is not possible, that he who *now* continues

unworthy to partake of the *Lord's Supper*, should *hereafter* be found worthy to participate of the *eternal Supper of the Lamb*. Wherefore, whilst any Man really continues unworthy; as it is no Benefit to him to *communicate*, so to *abstain* is no Advantage, and there is no other Way for him to escape the Judgment he fears, but by immediately preparing himself in the Way of Righteousness, to become worthy to *serve* God here, and *enjoy* him hereafter. Lastly, if Men abstain out of an Apprehension that Sins committed afterwards will become unpardonable; I answer, there is not the least Ground or Hint in Scripture for any such Apprehension. That the Sins of Christians against the clear Light of the Gospel shall *more difficultly* be pardoned, than the Sins of those who want that Light; the Scripture *does indeed* frequently assure us: And it were well if Men would think of it more than they do: But this Aggravation of Sin is equally the same, in those who receive the Communion, and in those who receive it not. For not, if we sin wilfully after we have received the *Sacrament*, but, if we sin wilfully after we have received the *Knowledge of the Truth*, (saith the Apostle) there remains *no new Sacrifice*  
for

for Sin. And *this* Consideration indeed is a good Reason, not to deter Men from the Communion, but to deter them from pretending to be Christians at all, so long as they resolve to live viciously and irreligiously.

And now nothing remains of what I proposed upon this Subject, but in the *last Place* just to mention some of the gross Corruptions, wherewith the Church of *Rome* have highly dishonoured this solemn Commemoration of the Death of our Lord. And,

*First*, Whereas our *Saviour* has thought fit to institute no other Memorial of his Death and Passion, but only the Eucharistical Feast of the Sacrament; it is a great and unpardonable Presumption, for Men to imagine that they *themselves* can invent *better* Representations, and *more sensible* Helps of Devotion, than that which God has appointed: Such as are the Use of *Images*, and the like, in religious Worship. Wherein, as they have departed from the Simplicity and spiritual Purity of the Christian Worship; so they have found by Experience, that the Addition of any such human Inventions in the Worship of God, has tended only to corrupt Men's Manners,  
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and bring in great and endless Superstitions.

*Secondly*, Whereas our Saviour instituted this Holy Sacrament expressly for a perpetual *Remembrance* or *Commemoration* of his Death and Passion; it is a very great Corruption, to teach, that the Elements are *changed* into the *Substance of the Body and Blood of Christ*, and that the Sacrament is properly a continual *Repetition* (not *Commemoration*) of that expiatory Sacrifice once offered upon the Cross; our Lord's Command, is, *Do this in Remembrance of Me*. Now in the *Nature of Things*, the *Remembrance* of any Thing, is not the *Repetition* of the Thing itself. And such a *repeated* Offering up continually the *real* substantial Body and Blood of Christ, (if any such Thing could be,) would not be a *Commemorating* the Sacrifice *once* offered upon the Cross; but *obliterating* the Memory of it by offering perpetually *new* ones. And *then must Christ oft have suffered since the Foundation of the World*; whereas now *once only in the End of the World* (as the Scripture expressly affirms) *has he appeared to put away Sin by the Sacrifice of himself*. The Arguments drawn by those of the Church of Rome, from the figurative Expressions, by  
which

which the *Elements* are called *Christ's Body and Blood*; and the *Sacrament* itself a *Sacrifice*; (in like Manner as Christ figuratively calls himself, a *Door*, a *Way*, a *Vine*, and the like, and the Apostles call *Praise* and *Alms* a *Sacrifice*; and St. *Paul* styles the *Christian Church* the true *Circumcision* :) The Arguments, I say, drawn from these figurative Expressions for the Popish Doctrine, are as absurd and contrary to common Sense, as their Practice of worshipping a Piece of Bread for God, is idolatrous and abominable.

*Thirdly*, Whereas our Saviour commands his Disciples expressly, to *eat* of this *Bread*, and *Drink* of this *Cup*; 'tis a most unjustifiable Innovation in the Church of *Rome*, to with-hold the *Cup* from the People. St. *Paul* in the plainest Words that can be, declares it to be the People's Duty, to partake in *both* Kinds, *as oft as ye eat this Bread and drink this Cup, ye do shew the Lord's Death till he come*: And our Saviour's command to his Disciples was, *Drink ye all of this*, as well as, *Take, eat, this is my Body*. To which, if it be replied (as they sometimes absurdly do) that all those Disciples whom our Saviour commanded to *drink* this, were Priests, and none of them Lay-men; 'tis evident

evident they were the same Persons only, to whom he administred the *Bread* also : and then it will follow, by the same Reason, that the People are denied the Cup, that they may be denied partaking of the Sacrament at all : Which is the highest Impiety. But then *We also* of the reformed Church ought always to be put in Mind, that though we are allowed to communicate in *Both* Kinds, yet we may still lose the Advantage of *Both*, if the Holiness of our Lives be not answerable to the Obligations which This Communion lays upon us.

## PRAYERS





# PRAYERS

A N D

# MEDITATIONS

Relating to the

HOLY COMMUNION.







THE  
P R A V E R S  
MEDITATIONS  
FOR THE  
MONTH OF AUGUST

HOLY COMMUNION

THE PRAYER BOOK



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# PRAYERS AND MEDITATIONS

Relating to the

HOLY COMMUNION,

*With some PROPOSITIONS.*

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## PROPOSITIONS.

1. **T**HE Partaking of the *Lord's Supper* is not a Duty of itself; or a Duty apparent to us from the Nature of Things; but a Duty made such to *Christians*, by the positive Institution of *Jesus Christ*.

2. All *positive Duties*, or Duties made such by *Institution* alone, depend entirely  
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upon the Will and Declaration of the Person who institutes or ordains them, with respect to the Real *Design* and *End* of them; and consequently, to the due *Manner* of performing them.

3. It is plain, therefore, that the *Nature*, the *Design*, and the due *Manner* of partaking, of the *Lord's Supper*, must of Necessity depend upon what, *Jesus Christ*, who instituted it, hath declared about it.

And therefore as he appointed this Duty; *his* Will alone is to direct us in the Knowledge and Practice of it.

4. It cannot be doubted that he himself sufficiently declared, to his first and immediate Followers, the Whole of what he designed should be understood by it, or implied in it.

For this being a *positive Institution*, depending entirely upon *his* Will; and not designed to contain any Thing in it, but what he himself should please to affix to it; it must follow that he declared his Mind about it, fully and plainly, because otherwise, he must be supposed to institute a Duty, of which no one could have any Notion without his Institution; and at the same Time not to instruct his Followers sufficiently what that Duty was to be.

5. It is of small Importance, therefore, to *Christians*, to know what the many Writers



ters upon this Subject, since the Time of the *Evangelists* and Apostles, have affirmed. Much less can it be the Duty of *Christians* to be guided by what any Persons, by their own Authority, or from their own Imaginations, may teach concerning this Duty.

The Reason is plain: because, in the Matter of an *instituted* Duty (or, a Duty made so by the positive Will of any Person) no one can be a Judge, but the *Institutor* himself, of what he designed should be contained in it; and because, supposing him not to have spoken his Mind plainly about it, it is impossible that any other Person (to whom the *Institutor* himself never revealed his Design) should make up that Defect. All that is added therefore, to Christ's Institution, as a necessary Part of it, ought to be esteemed only as the *Invention* of those who add it: and the more there is added; (let it be done with never so much Solemnity, and never so great Pretences to Authority;) the less there is remaining of the Simplicity of the *Institution*, as *Christ* himself left it.

I am the more solicitous to observe this, and to impress it upon the Minds of *Christians*, because it is the only Thing that can either prevent, or cure, the Mistakes and Uneasinesses of many sincere *Christians*, upon this Subject: it being very certain, that



they are owing to the Accounts given of this Religious Duty, in many Books of Devotion; and not to the *original Account* of it, laid down in the *New Testament*; and therefore, that nothing can remedy this Evil for the future, but persuading *Christians* to have Recourse to *Jesus Christ*, and to those to whom he himself declared what his Design was in this *Institution*.

6. The *Passages* in the *New Testament*, which relate to this Duty, and they alone, are the original Accounts of the *Nature* and *End* of this *Institution*; and the only authentic Declarations, upon which we of later Ages can safely depend: being written by the immediate Followers of our Lord; those who were Witnesses themselves to the *Institution*; or were instructed in it, either by those that were so, or by *Christ* himself; and consent in delivering down one and the same Account of this religious Duty.

Whatever was truly necessary at first, towards a right Understanding of this *Institution*, was without Doubt contained in the first and earliest Accounts of it. Otherwise, it must be said, that the *very first* Christians, who were called upon to perform this Duty, and who actually did perform it very frequently, were not fully instructed by the *Apostles* in it. Whatever  
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is necessary for us of *later* Ages to know of this Duty, must be contained in the *earliest* *Accounts* of it, transmitted to us; otherwise it must be supposed that those who could best inform *us* of the full Intent and End of it, were not permitted or enabled by Almighty God to do it; and that *their* Account of the *Institution*, delivered down to us, is imperfect, who alone had it in their Power to convey it to Us in the fullest and most perfect Manner. But these Things cannot be conceived.—The Writers of the *New Testament* being the earliest of all upon this *Subject*, and the most certainly acquainted with it; (whether they be considered as *Witnesses* to the *Institution* itself, or instructed by those who were so; or, as afterwards receiving what they taught, from *Christ* himself;) must be the *best*, or rather the *only* Writers for us to depend upon.—*Others* who followed, whether *sooner* or *later*, have no Pretences to the same Regard from us. A *very few* Years makes a great Alteration in Mens Notions and Language, about such Points of Religion. And the Distance of many Years makes a still greater Alteration; whilst Men of various Opinions, and strong Imaginations, are continually going on to comment and enlarge upon such Subjects. The *New Testament* therefore, in this Case, is alone to

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be depended on: from which we ought to take all our Notions of this Duty.

The original Account of this Institution (and we may be sure, that is the best,) takes up but *two* or *three* small *Verses*, in any one of the *Evangelists*, or in *St. Paul*, who had more Occasion, from the Abuses of some Christians, to enlarge upon it. Put the *four* several Accounts together; (though, in Truth, they are only the same History repeated four Times;) they will, all united, hardly make up a *few Pages* of the least of those many *Treatises*, which have been written upon this Subject, since the first Ages; and some of which have indeed, but too much helped to render *that* a Matter of Intricacy and Terror, (and this chiefly to *honest Christians*;) which their Master left in the greatest Plainness and Simplicity. Let any sincere Christian of the lowest Understanding, judge, whether more Regard ought not to be paid to our *blessed Lord* himself, in a Point which depended entirely upon *his* Will; than to any of those, who cannot pretend to have had their Instructions immediately from him; or, whether it be not more *pious* (as well as more reasonable,) to believe that our *Lord* himself declared his Mind sufficiently, about *his own* Institution, to his own immediate Followers; than to imagine that

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he left it to be declared for him, by Men who should live, one hundred, or five hundred, or a thousand, or near two thousand Years, after the first *Institution* of this Duty. I say not this to reflect upon any well-meaning Writers, or any Men of sincere Piety : but merely because so much of Superstition and Terror has been infused into the Minds of many honest Christians ; that it is become highly proper, and indeed necessary, to put them in Mind that the *Lord's Supper* is the *Institution* of *Christ* himself, and not of any of their *Fellow-Christians* ; and that they must seek in *his Words*, and the Declarations of his Apostles, for all that is contained in it, or can be necessary towards the due partaking of it.

7. It appears from all the Passages in the New Testament relating to this *Institution* ; that the End for which our Lord instituted this Duty, was the *Remembrance* of himself ; that the Bread to be taken and eaten, was appointed to be the *Memorial* of his *Body* broken ; and the *Wine* to be drunk, was ordained to be the *Memorial* of his Blood shed : or, (according to the express Words of *St. Paul*) that the one was to be eaten, and the other to be drunk, in *Remembrance* of *Christ* ; and this to be continued, until he, who was once present with his Disciples, and is now *absent*, shall *come again*.

This alone may furnish even the unlearned Christian with a short but plain Argument to prove the Absurdity and Falseness of the Doctrine of *Transubstantiation*, or Change of the *Bread* and *Wine* into the *natural Body* and *Blood* of Christ; or of any *Bodily Presence* of Christ in this Rite. It appearing from the Words of the *Institution* itself: That the Lord's Supper was expressly designed, as I have before observed, for the *Remembrance* of Christ, after He should be taken away: Therefore, Christ, who is to be *remembered*, cannot, at the Time of such *Remembrance*, be corporally present. Again, The *Bread* and *Wine* were ordained for *Memorials* of his Body broken, and Blood shed, for Us. Therefore, His *Natural Body* and *Blood* must be *absent*, in order to be *remembered* by Means of such *Memorials*. And again, They themselves cannot be the *Memorials* of themselves, in this Rite. For nothing can be eaten, or drunk, in *Remembrance* of itself. And Therefore, It cannot be the *Natural Body* and *Blood* of Christ which is eaten and drunk in the *Lord's Supper*: but something, (viz. Bread and Wine) in *Remembrance* of Them; and consequently, it is this *Remembrance* which constitutes the very Nature of this *Holy Rite*. And indeed, we no longer strictly keep up to the *Original Institution*,

Institution, than whilst we consider it as a *Rite* to be seriously performed in Remembrance of an absent Saviour. For this *Remembrance* of Christ, during the Time of his *Bodily Absence*, was by Himself and his Apostles, declared to be the *End* of this *positive Institution*.

8. The *Examination* mentioned by St. Paul, as regarding the *Lord's Supper*, is, strictly speaking, a Christian's *Examination* of his own Heart and Disposition, by the *Institution* of this Holy Rite, in order to assure himself that He comes to the *Lord's Supper*, and will behave Himself at it, not as a common Meal, or an ordinary Eating and Drinking; but as a particular *Rite* appointed by Christ: namely, That He comes to it, in order to eat *this* Bread, and drink *this* Wine, in a Serious and Religious *Remembrance* of *Him*, and of *his Death*.

The Mention made here of *Examination*, was entirely owing to this, that some of the *Corinthian* Christians, had deviated, in their Practice, from the *Institution* of *Christ*; and behaved Themselves so intemperately and indecently, as to make no Distinction between the *Eating* and *Drinking* in Memory of their *Master*; and their Eating and Drinking indecently at a Common Meal. When therefore, any sincere and serious Believer in *Christ* has approved Him-



self to his own Conscience in *this* Particular, that He comes to the *Lord's Supper*, as *His* Disciple, with a Temper and Design *suitable* to the only *End* of it's *Institution*; He may be certain that He has *examined* Himself in that Sense, in which alone the Apostle has recommended this Duty, with regard to the partaking of the *Lord's Supper*.

An *Examination* of a Man's whole Life and Conduct, by the known Law of God, if it be wholly in order to render Himself more perfect in the Practice of all that is praise-worthy, in every Circumstance and Relation of Life, must be of great Use to Every well-disposed Christian. But for this, Every one is the best Judge for Himself, of the proper and most convenient Time. My Design is only to observe here, that *Self-examination*, in this Extent, is not a Duty necessarily previous to the *Lord's Supper*; nor spoken of, by St. *Paul*, in this Degree, as necessary to our duly partaking of it. And this is fit to be observed; that so no serious Christian may, on the one Hand, make it a Pretence for his not coming to this Religious *Rite*, that He has not had Time for a long and particular *Examination* into his whole past Conduct; or, on the other Hand, be uneasy (as too many have been) at their honest Performance of this Duty, in *Remembrance* of their Lord  
and

and Master, without such a long and particular *Examination*.

In the public Office of the Church, it is observable, that the Duty of Examination is proposed to *Them*, who are at that very Time supposed to remain in the Church, as Communicants. The Exhortation and Threatning of St. *Paul* to the *Corinthians*, are *then* read to them; They are called upon, at that very Time, to *judge* Themselves, and to approve Themselves, by coming with the proper Dispositions to the *Lord's Table*. All which must be supposed to be founded upon this, That even so short an *Examination*, in the Church itself, just before the Partaking of the *Bread* and *Wine*, may be sufficient to satisfy a True Christian, whether He is at that Time coming to the *Lord's Supper* with a Temper and Behaviour, *suitable* to the *Institution*, according to what St. *Paul* has said about it; and that He may *examine* and *judge* Himself, at that very Time, enough to be fully satisfied in this essential Point: all which is perfectly agreeable to what I have been now saying.

9. It is evident from this Passage of St. *Paul*, that the whole Affair of *Eating* and *Drinking* UNWORTHILY, in St. *Paul's* Sense, is confined to the Frame of our Minds, and our Behaviour, at the very  
Time

Time of our Performance of this Religious Duty. Whoever therefore, eats *this* Bread, and drinks *this* Wine, with a serious and Christian Frame of Mind; and a Behaviour *suitable* to the Design of the *Institution*; and doing the Whole in *Remembrance* of Christ, as his Lord and Master, and Remembering his *Body* broken, and his *Blood* shed, at the same Time; certainly cannot possibly be said to *eat* and *drink* UNWORTHILY, in St. Paul's Sense.

The Point here is not, Who is *worthy*, in the strict Sense of that Word, to appear before God, in any Religious Action: but, Who performs that Action *worthily*, *that is*, suitably to the Nature and professed Design of it; and who, *Unworthily*. No Man can be said to be *Worthy*, in Strictness of Speech, to approach God in Prayer: but He may, notwithstanding this, *pray* *worthily*, or, perform that Religious Duty, in a Manner, and with a Frame of Mind, in such Degree, *worthy* of it, (*that is*, *suitable* to the *End* of it,) that it shall be acceptable to God who requires it; notwithstanding his Imperfections and Failings.

10. He only therefore ought to be affrighted at the Words of St. Paul, because *He* only can, in the *Apostle's* Sense, be said to *eat and drink Unworthily*, who without considering the Duty he professes

to perform; without a serious Regard to the *Remembrance* of his *Lord* and Master, for which only It was commanded; *eats* this *Bread*, and *drinks* this *Wine*, either with no Thought at all of the *End* of this *Institution*; (which is one Degree of doing it *unsuitably* to the Nature of the Thing;) or (which is Worse,) with Thoughts and Behaviour, utterly *inconsistent* with the Design of this *Holy Rite*, or with a Christian's Duty at any Time.

I thought it the more necessary to settle this Point in the plainest Manner, because the great Uneasiness of *Honest Christians*, upon this Head, appears to have been founded, not upon their actual Partaking of the *Lord's Supper*, *Unworthily*, or in a Manner *unsuitable* to it's Design; without *discerning* and considering the *End* of it; with which alone St. *Paul* concerns Himself: but upon some other Sort of Notions not relating to this: and the Dread of partaking *Unworthily*, in some Sense, which though unknown to St. *Paul*, and found out since his Time, yet is pretended to be built entirely upon *His Doctrine* laid down in this Place. This Doctrine I have now endeavoured to explain, for the Use of such Christians, in these later Ages.

The *Corinthian Sinners*, whose Guilt lay in their unchristian Behaviour, at this very  
Rite,



*Rite*, were not forbid to come, or at all discouraged by *St. Paul* from coming, to it again. On the contrary, it was supposed still to be their Duty; and they were required to come to it in a serious and Christian Manner: but without the least Encouragement to them from hence, to hope for God's Favour without their Amendment. So likewise, what is here said cannot encourage Sinners of any Sort, to place the least Hope in their Partaking of the *Lord's Supper*, whilst They continue in the Practice of their Sins; because this Continuance in Sin is itself the Forfeiture of God's Favour; and must end in their Condemnation, according to the express *Terms* of the *Gospel*. But it is indeed of the contrary Tendency, namely, to bring Them to attend upon this *Institution*, with such a serious Frame of Mind as may happily lead them to the forsaking of all their Sins, and a total Amendment of Life.

Before I conclude this Part of the Subject, I must observe, that the Custom in our Church, being this, That the *Minister* officiating, not only delivers the *Bread* and *Wine* into the Hands of *Every Communicant*, but at the same Time *distinctly* calls upon every Person, to *eat* the *one* in Remembrance of Christ's *Body broken* and deprived of Life; and to *drink* the *other* in Remem-

Remembrance of Christ's *Blood shed*: This (joined to the Disuse of annexing this *Rite* to any other Feast) guards it almost against the *Possibility* of any serious Christian's *eat- ing* or *drinking*, unworthily; or *unsuitably* to the End of it. He is in such a manner put in Mind of Christ's *Body*, when He takes the *Bread*; and of Christ's *Blood*, when He takes the Cup; that, if He hears the Words, and comes with Seriousness, He cannot but *eat* and *drink* in a Religious Remembrance of Christ, as his Lord and Master; and so cannot *eat* and *drink* unworthily, in the Apostle's Sense; that is, *unsuitably* to this *Institution*; notwithstanding his Imperfections and Failings in other Parts of his Conduct, which have no Relation to *this* Instance of his Duty. I say this of *serious Christians*, who sincerely believe in Christ, as their Master and Judge. As for Others; I am not now speaking to Them.

There is a long Discourse of our Blessed Saviour's, in the 6th Chapter of St. *John's* Gospel, about *eating* His *Flesh* and *drinking* His *Blood*; which Many have laboured much to interpret concerning the *Lord's Supper*: especially since the absurd Doctrine of *Transubstantiation*, and other Dark and Unintelligible Notions have been brought into this Subject. But as there is no Ap-  
pearance

pearance that this *Passage* was understood, in the very first Days of the *Church*, to concern this *Rite*; so, whoever will seriously consider the *Whole* of it, will presently find that it could not relate to a Duty, which was not then instituted, nor so much as hinted at by our Lord to his Disciples: but was indeed only a very High *Figurative* Representation to the *Jews* then about Him, of their Duty and Obligation to receive into their Hearts, and Digest, his whole Doctrine, as the Food and Life of their Souls.

II. It is an Employment very proper, and very agreeable to this *Institution*, to revive in our Minds, upon this Occasion, the Force of all those Arguments upon which We believe in *Christ*; to own ourselves *His* Disciples; to confess, and heartily condemn, all our Deviations from *His Laws*, and *Precepts*, to acknowledge before God our Obligations to live as *His* Disciples, who expect to be happy upon *his* Terms only; to express our sincere Thankfulness for his Doctrine, Example, Life, and Death, to profess our Dependance upon *Him*, as our only Head; and lastly, to revive and enlarge our affectionate Union and Sympathy with all other Members of the same Body throughout the World.

A serious

A serious Christian cannot better employ his Time, upon this Occasion, than in reviving in his own Mind the proper Thoughts upon these *Subjects*, in such manner, as to have the best Effect upon Himself, in the whole Conduct of his Life. For I must observe, that though the Performance of this *one Duty* in a manner not *unworthy* of it, or *unsuitable* to it, be the *Great Point* to be necessarily regarded, at the very Time of our Attendance upon this *Holy Institution*; yet, the Nature of the Thing itself, considered in all it's Circumstances, directs the Mind of a Christian to many Thoughts; which, though not absolutely necessary to the Performance of the Duty, are of the greatest Importance to Himself: and may thus prove, by its own Tendency and good Effect upon a Moral Agent, not only an Act of Obedience to his Lord's Command; but a *Mean* leading to his own greater Encrease in all that is Worthy of a Man, and a Christian.

These I mention, as very proper Employments of our serious Thoughts, during the Time of our *Whole* Attendance upon this Rite: but not as Subjects so peculiar to the *Lord's Supper*, as to be *absolutely necessary* to be enlarged upon, every Time we partake of it. The *Custom* of our *Church* often gives us Leisure to employ our private Thoughts;



Thoughts ; and these are Points worthy of them. But the *Essence* of this *Duty*, or what constitutes the *Nature* of it, is comprehended within the Bounds of our partaking of the *Bread* and *Wine* ; and consists in our doing it, as *Christians*, in *Remembrance* of Christ and his Love : which cannot be done without *Faith* in Him, and *Thankfulness* to God.

If We partake of this *Holy Rite* with such Dispositions of Mind as become Christians, and are agreeable to this *Institution* ; particularly, with a due Sense of our past Sins, and a Resolution of behaving ourselves as *Christ's Disciples* ; and with a true Faith (or *Belief*) in Him, as sent into the World by God, without which we cannot *remember* Him at his *Table* as our Lord and Master ; We shall then, with these Dispositions of Mind, come to good Purpose. By our *Faith*, and sincere accepting Him as our Master, we shall come up to the full Meaning of that Expression in the Gospel, in which his Followers were called upon to *eat his Flesh and drink his Blood* ; in a Spiritual or Religious Sense, embracing his Doctrine, as the *Food* and *Life* of our Souls. We shall then be so acceptable to Christ, that We may be said (by a strong Figure of Speech) to  *dwell in Him*, and *He in Us* ; to be *One* with *Christ*, and *Christ* with *Us* ;  
that

*that is, that Christ and We, to all Intents and Purposes of True Religion, shall be in perfect Friendship and Union together: We partaking of the good Spirit of his Gospel; and He receiving Us, and doing all good Offices to Us, as his true Disciples and Followers.*

There is a short Prayer in our Communion Office, which has the following Petition in it, *viz. "Grant Us therefore, Gracious Lord, so to eat the Flesh of thy dear Son Jesus Christ, and to drink his Blood, that our sinful Bodies may be made clean by his Body, and our Souls washed through his most precious Blood; and that We may evermore dwell in Him, and He in Us."* This is all expressed in the figurative Manner: but the Meaning of it in plain Words, is this. Grant that We, though *Unworthy*, in ourselves, of thy favourable Acceptance, may eat this *Bread*, and drink this *Wine*, which are now to be taken in Remembrance of the Flesh (or rather Body) and Blood of Christ, so worthily; that We may be acceptable to Thee in it; and that our Religious Attendance upon this *Rite*, as *Christians* sincerely believing the *Gospel*, may prove one *Mean* of our answering the great End of our Blessed Lord's living and dying for our Benefit; the being *purified both in Soul and Body*; and  
may

may help to lead Us to a State of *Holiness*, by which alone We can hope to be in Union and Friendship with Christ. They who embrace an obscure Notion of receiving any other Sort of *Cleansing* and *Washing*, from this *Holy Rite*, seem to me to delude Themselves; and to expect from it what our *Blessed Lord* never annexed to it.

12. Whether any *Privileges*, or *Benefits*, are annexed to the Partaking *Worthily* of the *Lord's Supper*; and what they are that are annexed to it; can appear only from the *Words* of the *New Testament* itself; or from the real *Nature* and End of this *Institution*, and what is necessarily included in it.

And if we search the New Testament, we shall find there is only One *Passage* there, which has been supposed by any *Interpreters* to imply in it any immediate Benefit, or Privilege, annexed to the Partaking of this Rite: *viz.* That of St. *Paul*, in which the partaking of the *Cup*, and of the *Bread*, at the *Lord's Table*, is said to be, "The *Communion* of the Blood, and of the *Body* of Christ." This I acknowledge, has been interpreted by Many to signify "An actual partaking of All the Benefits of his Sufferings and Death for our Sakes." But I have elsewhere shewn, that the *Apostle's* Argument in that Place, and his plain Intention

tention in it, neither require, nor admit, this Sense of the Words. And I was the more solicitous to put this in a clear Light, because I esteemed it of very pernicious Consequence to lead Christians to think that This, or any *One* single Instance of Obedience to the *Will* of God, however *worthily* performed, and suitably to it's Nature and End, could possibly be to *Them*, the partaking of All the *Benefits* of *Christ's* Life and Death. Such a Doctrine as this, would, in my Opinion, be inconsistent with the plainest Declarations of the *Gospel*; and not only inconsistent with, but directly contradictory and destructive to, the main Design of it: and therefore cannot be the Sense of any Passage in that Gospel, which was revealed to teach Men our Measures of Acceptance with God. Much less ought so important a Doctrine to be built upon any *Passage* which, at best, is owned to be of the Figurative Sort, and of dubious Interpretation.

The Truth of what I am now saying will appear still more plainly from *One Instance*: and That shall be, the *Benefit* of *Remission* of our past *Sins* through *Jesus Christ*. If it be asked,—Do we not partake of this *Benefit*, by our partaking of the Lord's Supper *worthily*? I must answer, No; if the Gospel be true. For in *that*, No *Pardon* of past *Sins* is promised,  
or



or given, unless to *Those* just converted, renouncing their Sins, and baptised into the *Christian Faith*; or to *Those*, who having sinned after *Baptism*, actually amend their Lives. A Disposition towards this Amendment; a Resolution to amend, are very good Steps: and These are virtually implied in our *professing* ourselves Christians, and remembring *Christ*, as our Lord and Master, at his Table. But neither this *Disposition*, nor this *Resolution*, let them be never so sincere, are themselves *actual Amendment*. And this *actual Amendment* being so necessary a Qualification, that there is no Forgiveness of Sins after *Baptism* promised without it; it remains certain, that no *Act* of *Religion*, without this, can be a Title to such Forgiveness. So far is the Performance of this Duty from being itself the *Claim*, or *Seal*, to *All* the *Benefits* of *Christ's* Death; that it is not so, to this single Benefit; which cannot be obtained without a Practice conformable to the *Laws* of the *Gospel*.

The *Privileges* or *Benefits*, which are truly, and certainly annexed to this Duty, or implied in it, I think, are, All that Favour, and Acceptance, and Good Pleasure, of Almighty God, which are plainly promised and annexed to Our *assembling* ourselves in Obedience, and in Honour, to

*Him*

*Him* and his Authority; and may as certainly be expected from our Assembling here for the Purposes of this Institution, as for other Religious Purposes. We may be sure, we are pleasing Almighty God, whilst we are obeying the Command of his *Son*; and performing what we esteem our Duty: and this we ought to look upon as a great Happiness. But the Benefits received from this *Performance*, by *reasonable Creatures*, cannot possibly be received, but in a *reasonable* Way. These Duties, how well soever performed, cannot be supposed to operate like *Charms*; nor to influence Us, as if We were only *Clockwork*, or *Machines*, to be acted upon by the Arbitrary Force of a superior Being. But, in the natural and reasonable Tendency of them we ought to found our main Expectations; unless we are otherwise directed by *God* himself.

And what reasonable Creature would not be content with *Benefits* of this Sort, which are always of substantial and lasting Service; without fancying to Himself *Privileges*, *Communications*, or *Impressions*, from above, of another Sort, never expressly promised to this Duty; never with Certainty to be rightly judged of, in any Case; often fallacious; and always leaving the Mind, in which the Images of them  
have

have been worked up, in a State satisfied with what carries no rational Satisfaction in it.

If any Persons think *This* a *Low* Character of such a *Rite* instituted by our *Lord* himself, upon so great and remarkable an Occasion ; This must arise either from the low Opinion They have conceived of the *highest* Good of mortal Man ; which is, the uniform Practice of *Morality*, chosen by ourselves as our Happiness here, and our unspeakable Reward hereafter ; or from the *Notion* They have entertained of some *Express Promise* annexed by God to this Duty, which implies more in it than I have said. When this *Promise* is produced, Every *Christian* ought to receive it with Joy ; and form his Expectation upon it. But till He can find this Promise, He ought not to deceive his own Soul, or suffer it to be deceived by Others, into fond and groundless Imaginations of Things never included in this *Rite* by its great and good Founder.

The *Communion*, or *Fellowship*, with *Other Beings* peculiarly implied in our *Joint-Partaking* of the *Lord's Supper*, as I have already observed, is the *Communion* with *Christ* our *Head*, and with all *Christians* throughout the World ; even with the *Meanest* and *Lowest*, the most *Afflicted* and most *Persecuted*, here below ; and not with the  
Exalted

**Exalted Spirits above.** For *Christ taketh* not hold of Angels; but of the Seed of Abraham He *taketh* hold. *Heb. ii. 16.* by which Means it is, that All *Christians* here below are made *One Body*; or Members, one with another, of *One Body*, under Christ. And this is a *Communion* which the most perfect *Christian* here below ought to be as proud of, as of Singing the *Song* of *Seraphs*; and what, I will presume to say, will do more than That, towards fitting and perfecting his Soul for the Happiness of a *Future State*. And, (what is still more to the present Purpose), It is that *Communion*, and *Sympathy*, which his Mind ought to be particularly directed to, in his Attendance upon this *Holy Institution*; agreeably to what *St. Paul* says expressly, with regard to our *Fellowship* with the *Whole Body* of *Christians*, in this Rite. *1 Cor. x. 17.*

The true and real *Benefits* of Mens worthily receiving the Sacrament of the *Lord's Supper*, are of a *moral* and *religious* Nature. By doing *This* constantly and devoutly in *Remembrance* of *Christ*; and *showing* forth the *Lord's Death* till he come; we renew and confirm continually our own Part in the *Christian Covenant*: We strengthen our *Faith* by meditating upon the *Object*, and upon the *Grounds* and *Motives* of it: We increase our *Hope*, by *commemorating* thank-  
C fully



fully the *Love* of God in Christ, and by exhibiting and applying to ourselves these *Memorials* of the *Divine Goodness and Compassion* towards Sinners : We inlarge and strengthen by This *Communion* of Christians, that sacred Bond of universal Love, *Charity*, and Good Will, which is the End of the Commandment ; For, *the Bread which we break, is it not the Communion of the Body of Christ*, the Communion of all the Members of Christ's Body one with another ? *For we, being many, are One Bread and One Body ; for we are all Partakers of That One Bread.* And by thus continually confirming *our own Part* in the Christian Covenant, in Obedience to our Lord's Command ; we preserve to ourselves the *Assurance* of God's performing *His Part* of the same Covenant, which is *the New Testament in Christ's Blood.* We intitle ourselves to all *present Blessings*, which God has promised to annex to the due Observation of his Ordinances. And we secure to ourselves his *continual Favour, and Acceptance* through Christ ; unless by any *Vitiousefness* in the Course of our *Lives*, we contradict the Professions of our most solemn Devotion.

Religious Acts of *Devotion*, to a *Wicked Man*, are like setting in order the *Garments* upon a *dead Body*, or *watering* a Plant whose very *Roots* are withered. In order there-

therefore to partake of the *Benefits* and *Blessings* promised ; there are several *Conditions* or *Qualifications* requisite in the Persons who *Receive* the Sacrament of the Lord's Supper.

1. The *first* is, that *they repent them truly of all their former Sins* ; That is, be truly sensible of the *Folly* and *Guilt* of Sin ; earnestly and sincerely desiring Pardon of *God*, and, if any Injury has been done to *Men*, asking Forgiveness also of *Them* ; and making *Restitution* where possible ; and steadily resolving, never to return to the Practice of the same Vices again. For *without* such Repentance as This, since Men have no Part in the *Death* of Christ, 'tis evident it can be to no Purpose for them to partake in the solemn *Commemoration* of it.

2. They who, by *communicating* in this solemn Act of religious Worship, profess to *repent them of their former Sins* ; must, in order to secure the Sincerity of their Repentance, *resolve to lead a new Life*, in the Practice of all Christian *Virtues*, in Obedience to the Commands of *God*, for the Time to come. For otherwise, their Sorrow for what is past, is but an empty Deceit ; and will do them no more real Service, than the *Death of Christ* would have been efficacious without his *Rising from the Dead*.

3. A *Third* Thing requisite, is, that they have a lively Faith in God's Mercy through Christ. The Hope of Sinners is founded wholly in the Mercy of God : And the Method of God's Mercy, is made known to us by Christ : And the Holy Communion is a solemn Commemoration of Christ's assuring and sealing to us That Mercy by his Death. In order therefore to do this worthily, it is necessary that Men firmly believe the Mercy of God made known to them by Christ ; and that they carefully attend to those Conditions of Faith, Repentance, and Amendment, without which they cannot be Partakers of that Mercy.

4. They must have a Thankful Remembrance of Christ's Death : He who believes Christ to be the Saviour of them that come unto God by him ; as he will certainly endeavour to qualify himself, to be Partaker of that Salvation ; so he will be very Thankful to God, whose original Goodness it was to permit and send his Son to die for our Sins ; and he will be full of grateful Acknowledgement also to our Saviour himself, who willingly left the Bosom of his Father, and loved us, and gave himself for us.

5. It is absolutely necessary, in order to worthy Communion, that we be in Charity with all Men. For so our Saviour expressly requires : If thou bring thy Gift to the Altar,  
and

and there remembreſt that thy Brother hath  
ought againſt thee; leave there thy Gift before  
the Altar, and go thy Way, firſt be reconciled  
to thy Brother, and then come and offer thy  
Gift. And very reaſonable it is, that we  
ſhould be obliged to forgive each other *our*  
*hundred Pence*, that is, light and trivial Pro-  
vocations and mutual Cauſes of Offence;  
at That Time eſpecially, when we are ſo-  
lemnly commemorating God's Mercy and  
Compaſſion towards us All, in forgiving  
us *Ten Thouſand Talents*.

*Laſtly*: It is requiſite, that Men fre-  
quently *examine themſelves* concerning theſe  
Matters; that they be not *careleſs* and *neg-*  
*ligent* in any of the forementioned Particu-  
lars. As to the *Manner* and Circumſtances  
of this Examination, (as has been obſerved  
before) we have *no Command*; and therefore  
ought not to fill *ourſelves*, or *others*, with  
needleſs *Scruples*. They who live an *habi-*  
*tually virtuous* Life, are *always* prepared to  
communicate, without any *formal* and *per-*  
*ticular* Examination of themſelves. To  
ſuch as live in the *Practice* of *Any known*  
*Vice*, no *Examination* whatſoever can be of  
any Uſe, till they actually amend and re-  
form their Manners. Others are to direct  
themſelves by the Rules of *Prudence*, and  
*Diſcretion*, according to their various Cir-  
cumſtances; always remembering that the



*End of Religion, is Sobriety, Righteousness, and Godliness.*

I have thus endeavoured to guard myself and Others against all such Doctrines and Ways of Expression concerning this *Duty*, as appeared to carry along with them any Notions which might prove of bad Consequence to Christians ; or at best do not tend to explain the peculiar Nature of it, as distinguished from all other Duties of Religion.

To conclude, Let *Christians* be content with what their *Master*, and his *Apostles* have taught them to *expect* from This *Duty*; and not think it any *Exaltation* of his Institution, to magnify It into what *He* never designed it to be. Let them not esteem *That*, as a *Low Dispensation*, which is as *High* as it was *His Will* to make it; nor think, *above what is written*, of *That*, which can receive its Value *only from what is written*. Let them remember that All beyond, is no better than a Dream : pleasing perhaps at present ; but in the End, hurtful to Those who infuse it into Others, and to Those who will find Themselves disappointed when They are waked out of it. Let them attend upon This *Holy Institution*, as the *Commemoration* of their *Lord*, the Reviver and Teacher of the purest Religion in the World : and This will lead  
their

their Thoughts to their *Happiness*, by the Way of their *Duty*; and disengage them from dwelling chiefly upon *supernatural Favours* and *exalted Privileges*, where They are naturally and strongly called upon to think of their own indispensable Obligations to *depart from all Iniquity*; and to *practice all Virtue*; *that is*, to have their Conversation such as becometh the Gospel of Christ, whom They thus acknowledge for their *Master*.



OCCASIONAL  
PRAYERS, &c.  
FOR THE  
HOLY COMMUNION.

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*A Prayer that may be frequently  
used the Week preceding the Sacra-  
ment, and which may be added to our  
Devotions the Morning we receive.*

O ALMIGHTY God, and merci-  
ful Father, who hast given thy only  
Son Jesus Christ to die for us, who  
did institute a Holy Feast in Commemora-  
tion of that his most precious Death, there-  
by to preserve in our Minds a constant Re-  
membrance of his great Love, in laying  
down his Life for our Sakes; I thy un-  
worthy Servant, who am now invited to  
thy

thy Holy Table, do humbly adore thy Divine Majesty, acknowledging that I am not worthy of my daily Bread, much less of that which came down from Heaven, and which thou hast given to be the Food and Nourishment of our Souls.

I confess, O Lord, my Sins may justly cause me to tremble, when I appear before Thee; but, O most merciful Father, encouraged by thy wonderful Goodness, and the express Command of my Blessed Saviour, I present myself before Thee at this Time; beseeching thee, in great Humility, to make my Longings and Desires after this Divine Food, some Way answerable to my great Need of it; that my Soul being sensible of all it's Wants; it may no longer seek Relief from the unsatisfying Objects of this World; but coming to thy Holy Table with a true spiritual Hunger and Thirst, may there find a full Supply of all those Graces and Blessings that it stands in so much Need of.

And to this End, O Lord, fit and prepare my Heart to partake of so great a Mercy, by giving me a just Abhorrence of my own Unworthiness, and an unfeigned Repentance of all my Sins. Root out of my Heart all sinful and corrupt Affections, all Prejudice, Hatred and Ill-will; and plant all those devout and pious, charitable



and humble Dispositions, that become the Worshipers of the Holy Jesus ; that when I presume to appear before thee, I may bring with me a Heart raised above the Corruptions that are in the World, and full of the strongest Desires and Resolutions of Loving and Serving thee.

Deliver me, O my God, from all Coldness and Formality, when I attend upon Thee in Holy and Religious Duties ; and grant that by going to this Holy Feast, my Weaknesses may be repaired, all my evil Inclinations subdued, my Faith strengthened, my Hope enlarged, my Charity increased, and my Soul so entirely and inseparably united to Thee, that nothing may be ever able to dissolve the Union ; but that being begun here in Grace, it may hereafter be consummated in Glory, through the Merits of Him that Died for me, even the Son of thy eternal Love, Jesus Christ the Righteous ; to whom with Thee, O Father, and the Holy Spirit, be ascribed, as is most due, all Honour, Glory, Power, Thanksgiving, and Praise, both now and for ever-more. *Amen.*

*Meditations*

*Meditations on the Sufferings and Death of our Blessed Saviour ; that may be used at Home, the Morning we Receive ; or, (if Time will permit) in the Church, before we approach the Lord's Table.*

**A**WAKE, my Soul, and speedily prepare, thy richest Sacrifice of humble Praise :

Awake, and summons all thy Thoughts, to make Haste and Adore thy great Redeemer :

For now it is Time we should reverently go ; and offer our Hearts at the Foot of his Cross :

Thither let us fly from the Troubles of the World ; there let us dwell among the Mercies of Heaven :

Under the Shade of that happy Tree let us kneel, and often look up to our dearest Lord :

Let us Remember every Passage of his Love ; and be sure that none escape our Thanks :

Let us compassionate every Stroke of his Death ; and one by one salute his sacred Wounds :

Bless'd

Bless'd be the Hands that wrought so many Miracles; and were barbarously pierced with cruel Nails :

Bless'd be the Feet that so often travelled for Us; and at last were unmercifully fastened to the Cross :

Bless'd be the Head that was crown'd with Thorns; The Head that so industriously studied our Happiness :

Bless'd be the Heart that was pierc'd with a Spear; the Heart that so passionately loved our Peace :

Bless'd be the entire Person of our Crucified Lord; and may all our Powers join in his Praise :

In thy eternal Praise, O gracious Jesu ! and the ravishing Thoughts of thy Incomprehensible Sweetness :

Oh ! what Excess of Kindness was This ! What strange Extremity of Love and Pity !

The Lord is fold that the Slave may be Free; the Innocent condemned, that the Guilty may be saved :

The Physician is sick that the Patient may be cured; and God-Man dies, that Man may live.

Tell me, my Soul, when first thou hast well consider'd; and look'd about among all we know :

• Tell me, Who ever Wish'd Us so much Good? Who ever Lov'd Us with so much Tenderness?

What have our nearest Friends done for Us? Or even our Parents in Comparison of this Charity?

No less than the Son of God came down to Redeem Us; no less than His own Dear Life, was the Price he paid for Us:

What can the Favour of the Whole World promise Us; Compar'd to this Miraculous Bounty.

No less than the Joys of Angels are become our Hope; no less than the Kingdom of Heaven is made Our Inheritance.

Sing then, All you dear bought Nations of the Earth! Sing Hymns of Glory to the Holy Jesus:

Sing Every One, who pretends to Felicity, sing Immortal Praises to the God of our Salvation:

To Him, who for Us endur'd so much Scorn; and patiently received so many Injuries:

To Him, who for Us sweat Drops of Blood; and drank of the Dregs of his Father's Wrath:

To the Eternal Lord of Heaven and Earth; who for Us was slain by the Hands of the Wicked:

Who



Who for Us was lead as a Sheep to the Slaughter; and as a meek Lamb, open'd not his Mouth.

How many Times did He hazard his Life; to sustain with Courage the Truths of Heaven!

How many Tears did He tenderly weep; in Compassion of his blind Ungrateful Country!

How many Drops of Blood did He shed; in the doleful Garden, and on the bitter Cross!

The Cross, where after three long Hours of Grief and Shame, and intolerable Pains;

He meekly bowed his fainting Head; and in an Agony of Prayer yielded up the Ghost.

O my Ador'd Redeemer, who took'st upon Thee all our Miseries, to impart to Us, thine own Felicities!

Can we remember thy Labours for Us; and not be convinc'd of our Duty to Thee?

Can our cold Hearts recount thy Sufferings; and not be inflam'd with the Love that suffer'd.

Can we believe our Salvation cost Thee so Dear; and live as if to be sav'd, were not worth our Pains.

Ungrateful

Ungrateful We, how do we slight the Kindness of our God? how carelessly comply with his Gracious Design!

Lord, how the World requites thy Love! how Ungrateful are We to thy Blessed Memory!

We negligently forget thy sacred Passion; or rather far Worse; our Sins renew thy Sufferings.

If we despise the least of thy Servants are We not as so many Herods that scorn'd Thee?

If we for Fear, proceed against our Conscience; how are We better than Pilate that condemn'd Thee?

By forsaking Thy Will, to follow our Own; do We not prefer the World before Thee?

By showing no Mercy to the Poor and Afflicted; do We not pass by Thy Cross, as Strangers Unconcern'd?

Thus we again Crucify the Lord of Glory; and put him afresh to an open Shame.

And are These the Thanks our Gratitude returns, to that strange Excess of our Saviour's Love?

When We sat in Darkness, He took Us by the Hand; and kindly led us to his Glorious Light.

He

He call'd aloud in Words of Tenderness;  
Why will ye perish, O ye Children of  
Men?

Why will ye run after empty Trifles;  
as if there were no Joys above with Me?

Return, O You dear-bought Souls, and  
I will Receive you; Repent, and though  
you had really Crucified Me, I will forgive  
you.

Behold, O Blessed Jesu! to Thee I come;  
and on thy Holy Cross fasten all my Con-  
fidence:

Never will I unclasp my Faithful Hold;  
till thy Grace has sealed the Pardon of my  
Sins:

Never will I part from that Standard of  
Hope; till my troubl'd Conscience be dis-  
miss'd in Peace:

There will I stand, and sigh, and weep;  
and humbly to thy Mercy say;

Jesu, my God, I suffer Violence, Jesu,  
my Redeemer, Answer Thou, for Me.

Be silent O my Soul; and the Lord will  
Answer for Thee; be content, and He is  
thy Security:

Be Innocent, and He will Defend Thee;  
Be Humble, and He will Exalt Thee:

He will Forgive Thee all thou Repentest  
of: He will bestow on Thee more than  
thou Askest.

Never

Never let us fear the Favour of our God ;  
if We can but Esteem and Desire it ;

He that so freely gave Us Himself ;  
will he not with Himself give Us all  
Things else ?

Is not his painful Life, and bitter Death,  
a sufficient Pledge of his Love to Us ?

Surely, They have little Faith, and far  
less Hope, who doubt the Mercies of so  
Gracious a God ;

Mercies confirmed by a thousand Mira-  
cles ; and Dearly sealed with his own  
Blood ;

That Innocent Blood, which was shed  
for Us ; to appease the Wrath of his offended  
Father :

That Blood whose every precious Drop  
was worthy to save so many Worlds.

O Bless'd, and all Redeeming Blood !  
which flow'd so freely from the Source of  
Life :

Bathe my polluted Soul in Thy clear  
Streams ; and purge away all my foul Im-  
purities :

Cleanse me, O merciful Lord, from my  
secret Faults, and from the Darling Sins  
that most Abuse me.

Correct my past Sins with the Works of  
Repentance ; that the Stains they have left  
may be quite taken away :

Cut



Cut me not off in the Midst of my Folly; nor suffer me to Expire with my Sins Unpardon'd:

Wash off the Stains which my Wickedness caus'd in Others; and Those which my Wickedness has receiv'd of Them:

Let Them not perish by my Occasion; nor let Me be Undone by Theirs:

But let our Charity assist each Other; and Thy Clemency pardon Us all.

Pardon, O Gracious Jesu, what I have been; that I may eternally sing thy Praise:

For I Confess, O Lord, hadst Thou dealt with me in Rigour; I had long since been sentenc'd to Eternal Death:

(Long since, my Guilty Soul had been snatch'd away; and hurried down to Everlasting Torments:)

But thy Gracious Mercy has Repriev'd my Life, and given me Space to work out my Repentance.

Raise up thy Head then, O my Soul! look up and behold the Glory of thy Crucified Saviour.

Look up and continually Meditate his Inestimable Love for Thee; and Invite all the World to Sing his Praises.

Praise the Lord, O ye holy Angels! Praise Him, O ye Happy Saints:

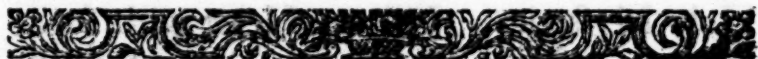
Praise Him, O ye Faithful departed in his Grace; — praise Him, O ye Living, who subsist by his Mercy: Praise

Praise Him in the bless'd Effects of his Goodness ; praise Him in the Infiniteness of all his Attributes :

Praise the Lord, O my Soul ; and all that is within me, praise his Holy Name :

Blessing and Honour, Glory and Power, Thanksgiving, and Praise, be unto Him that sitteth on the Throne, and to the Lamb for Ever and Ever.

Be Thou, for ever Praised, O my most Gracious God ; and to all the Felicities, Thou Essentially possessest, may every Creature say : *Amen.*



*A Prayer when we approach the Lord's Table, to prepare our Minds for the Devout Celebration of the Lord's Supper.*

**A**L MIGHTY GOD, by whose Bounty and Goodness I have now an Opportunity offered me of approaching thy Table, and of pleading before Thee the prevailing Merits of the Death and Passion of thy Son Jesus Christ ; I am sensible, O Lord, of my great Unworthiness ; but the positive Command of my blessed Saviour, when he was about to lay down his Life  
for

for my Sake, has made it absolutely necessary; and the many spiritual Wants I labour under, oblige me to apply to this Sovereign Remedy, for the Repair of those Breaches my sinful Follies have made in my Soul.

Assist me, therefore, O Lord, with thy Holy Spirit, in the great Duty and Service I am now about to perform; Grant that nothing, during all the Time of this Holy Action, may make me unmindful of that Reverence and Respect which I owe unto thy Divine Majesty, or that Attention which becomes the Celebration of these Holy Mysteries. Fill my Heart with such an Awe of thy Presence, as may fix my wandering Thoughts, compose my disorderly Affections, and stir up my faint and cold Desires, that I may feel the Power, and taste the Sweetness of this Divine Banquet.

Grant that I may have such a Sense of my Saviour's Sufferings, as may fill my Soul with Love and Gratitude towards Him, for those Inestimable Benefits He has purchased for Me; that I may have such a Sight of my Sins, which occasioned all his Sorrows, as heartily to bewail and detest Them; such a Faith in that full perfect Oblation and Satisfaction, made upon the Cross for the Sins of the World, that I  
may

may so importunately plead the Merit of it, in this Commemoration of that Sacrifice, as to render Thee, Gracious and Propitious to Me, a miserable Sinner ; such a Conviction of my own Weakness and Insufficiency, as may procure thy Gracious Aid and Assistance ; such longing Desires of being made conformable to thy Holy Will and Pleasure, as may transform me into thy Divine Image, and fix me to continue thy Faithful Servant, all the remaining Days of my Life, through the Merits of Jesus Christ my Saviour. *Amen.*



*A Prayer when we offer our Alms.*

**I** ACKNOWLEDGE, O Lord, that all I possess is the Effect of thy Bounty ; it is from Thee I have Received it, and to thy Holy Name be the Glory. Accept of this Free-will-Offering of my Hands, as an Acknowledgment of thy Right to all I enjoy, and as a Testimony of that Love and Charity to my necessitous Brethren, which Thou requirest, and art pleased to take as done to thyself. I will dedicate a Part of those good Things thou hast bestowed upon me, to relieve the  
 Poor ;



Poor ; because Thou hast made it an Evidence of my Love to Thee : and grant that all my Alms-Deeds may be performed with such Purity of Intention, and in such a Proportion to what Thou hast given me, that they may be Acceptable in thy Sight, through the Merits of Jesus Christ, my Lord, and Saviour. *Amen.*



*A Prayer before Receiving the Bread  
and Wine.*

**O** MOST Gracious God, who of thy infinite Goodness hast given Us thy Son Jesus Christ, who did offer up Himself to Thee a pure and immaculate Sacrifice upon the Cross, for Us miserable Sinners ;

I humbly beseech Thee, by the Merits of His Blood, the great Price of our Redemption ; I intreat Thee, by his Wonderful and Ineffable Charity, wherewith He has vouchsafed to Love Us unworthy Creatures, at so great a Rate ; that Thou wouldest be pleased to Wash Me in his Blood from all my Sins, which make Me unworthy to Partake of these Holy Mysteries.

Let

Let my Repentance be Hearty and Sincere, and Express itself by all the Fruits of Holy Obedience for the Time to come.

Thou alone out of an Unclean Thing, canst bring a Clean ; Of a wretched Sinner, make Me Holy and Righteous.

Thou art the Fountain of Mercy ; Shut not up thy Bowels of Compassion towards me.

Thou art the great Physician of Souls ; Display thy Power in my Health and Recovery.

Let me approach thy Holy Table with Reverence and Devotion, that no vile Affections may hinder me from performing this Holy Rite with a proper Temper and Frame of Mind ; and doing the Whole with a serious Regard to the Remembrance of the Body broken, and the Blood shed, of Jesus Christ, my Blessed Lord and Master.

Make me ready to be Reconciled to all Those that have offended me ; because when We were Enemies, We were reconciled to Thee, by the Death of thy Son.

Let me embrace all my Poor Brethren with sincere Love and Charity ; and Contribute all I can to the Relief of Christ's distressed Members ; because He thought not his Life too Dear ; nor his Blood too Precious, to Redeem both Me and Them from a State of Bondage and Slavery.

Strengthen

Strengthen Me, O Lord, in such a Manner, by this Spiritual Food, that I may successfully encounter all the Attacks of my spiritual Enemies.

And may all those Evils which the Craft and Subtilty of the Devil or Man worketh against me, be brought to nought.

That being Outwardly and Inwardly fortified by the Assistance of thy Grace, I may press towards the Mark for the Prize of the High Calling of God in Christ Jesus; When I shall Enjoy Thee no longer in Mystery, which is our Lot and Portion here below; but see Thee, Face to Face, and be eternally Ravished with the Pleasures of Thy Kingdom, in and through the Merits of Jesus Christ, our only Mediator and Advocate. *Amen.*

*Another Prayer.*

**O** LORD, I come to this Holy Table, as a sick Man to the Great Physician of Life: I beseech Thee, O Lord, to cure my Infirmities.

I come as a Polluted Wretch to the Fountain of Mercy; Wash away, I intreat Thee, all my Uncleanness.

I come as a returning Prodigal Child to his Tender and Compassionate Father: O Receive Me, and Relieve me, by thy Favour.

I come

I come as a Blind Man to the Source of Eternal Brightness; Do Thou, O Lord, enlighten my Darkness, that I may behold the Wondrous Things of thy Law.

I come as a Poor Frail Creature to the Great Lord of Heaven and Earth; Supply my Wants, and Do abundantly more for Me, than I am able to Ask, or Think.

Let Me not only Receive the Outward and Visible Sign, but the Inward and Spiritual Grace, the Body, and Blood of thy Son Jesus Christ; that so, all Carnal Affections may Die in Me, and that all Things belonging to the Spirit may Live and grow in Me; that I may have Power and Strength to have Victory, and to triumph against the World, the Flesh, and the Devil; and also may be endowed with all such heavenly Virtues which are pleasing to Thee, and which Thou wilt eternally Reward, for the Merit of thy Son's Death; to Whom, with Thee, and the Holy Ghost, be all Honour and Glory, World without End.  
*Amen.*

*And here if there be any more Time between the Prayer of Consecration, and Receiving the Bread and Wine, it may be employed in some such Thoughts as these.*

**I** have now Examined my own Heart, and can sincerely say that I come to the *Lord's Supper* with a serious Design of remembering  
D ing



ing *Jesus Christ's* Death, as his Disciple, truly believing Him to have been sent into the World by God; Renouncing Every Thing condemned in his Gospel; Expecting Pardon and Favour from God upon the Terms of his Gospel only; thankful for all the Mercies of God, particularly for his Love in redeeming Us by his Son from all Iniquity: and knowing Myself in perfect Charity with All Men, and full of Universal Good-will towards them. And therefore I ought not to doubt of being accepted by God, in this sincere Design of thus remembering the Death of his Son, in the Way appointed by himself.



*A Prayer for God's Acceptance of our present Service, (that is of the whole Body of Communicants present) if Time will permit, just before approaching the Lord's Table.*

**O** LORD, our Father, our Redeemer, whose Name is from Everlasting, look down from Heaven, from the Habitation of thy Holiness and of thy Glory, in Mercy upon Us here assembled to make a solemn Memorial of the Death and Passion of thy Son, according to his Institution, and in Obedience to his Command. Grant that

no Defect in any of Us may hinder Us from Partaking of the Benefits of that One perfect Sacrifice, Oblation, and Satisfaction once made upon the Cross for the Sins of the whole World, which we are now representing and commemorating before Thee. Send thy Holy Spirit into our Hearts in such a Measure as may cleanse and sanctify Us throughout in Soul and Body, that We (*who wait for thy loving Kindness, O Lord, in the Midst of thy Temple*) may receive those Graces and Blessings they were appointed to convey, and be washed in the Fountain which Thou hast *opened for Sin and Uncleanness*. For Thou art, O blessed Jesu! the true *living* and Life-giving *Bread which came down from Heaven*: O may We so eat of this Bread, may we be so Partakers of the Fruits of thy Passion, as to *live with Thee, for Ever*.

O blessed Spirit of Grace, accept our humble and sincere though imperfect and unworthy Services; *dwell in our Hearts by Faith; make Intercession for Us; and seal us unto the Day of Redemption*. O let us continue Thine for Ever, and daily increase in Us all holy Graces more and more, until We come to thine everlasting Kingdom, through Jesus Christ our blessed Lord and Saviour. *Amen*.

*A Prayer just before receiving the Bread.*

**O** GOD, work in Me whatsoever is wanting to fit me for thy divine Acceptance, and a worthy Receiving of these Holy Mysteries. Give Me Repentance, unto Life, not to be repented of; Endow me with a lively Faith, a perfect Love, and an Universal Charity. Pity my Weakness and Forgive my Infirmities that I may Worthily receive these Elements of Bread and Wine in a Thankful and serious Remembrance of Christ's Body broken; to my Support and Comfort in this Life, and my Eternal Happiness in that which is to come. *Amen.*

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At the Time of partaking of the *Bread* and *Wine*, the great Point is the Attendance of the Mind upon that *Remembrance* of *Christ*, which distinguishes the Eating *this* Bread, and Drinking *this* Wine, from common Eating and Drinking. Now, in our *Communion Office*, the Minister who officiates, when He comes to this Part of the Service, in which you are to receive the *Bread* and *Wine*, first offers up a Prayer that the *Body of our Lord Jesus Christ, which was given for You, may preserve your*  
*Body*

*Body and Soul unto Everlasting Life*: that is, that the *Real Body of Christ*, long ago offered upon the Cross; or, that the Sufferings of Christ, undertaken, submitted to, and designed, for the promoting your Eternal Happiness, may effectually answer that good Purpose; and move and influence You so, in the virtuous Conduct of your whole Lives in this World, agreeably to what He indispensably requires, that You may obtain his Promise of Everlasting Life in the World to come. And after this, at the instant of delivering the *Bread*, He puts you in Mind of your Duty to *eat* this *Bread* in *Remembrance* of Christ's *Death*. And so after the same Prayer concerning the Blood of Christ, He delivers the *Cup* to you, and at the same Time exhorts you to *drink* of it in *Remembrance* of his *Blood*. This secures You from All such Deviation of Thought, or Improper Behaviour, as can effect the *Essence* of this *Religious* Action; and directing You to the *Remembrance* of what was designed to be now religiously *remembered* makes it impracticable for You, if You are truly serious and in Earnest, to *eat* or *drink* UNWORTHILY. To *these Words* therefore, attend with an undisturbed and sincere Application of Mind; and You will unavoidably make it your own Act, and say within yourself,



*At the Taking the Bread.*

**I** EAT this *Bread* for that Purpose only for which it is designed; In a religious *Remembrance* of Christ's Body broken; and of that *Death* of His, which by this Action Christians are required to shew forth, till his Coming again.

*After the Bread.*

**O** THOU who vouchsafest to be our Food; Nourish my Soul to Life Eternal.

Let me feed on Thee by a true and lively Faith; and give me such a Relish of this Divine Food, that I may never more be delighted with the vain and sinful Pleasures of this World.

O merciful Jesu! Create in me a mighty Hunger after Righteousness; and let this Divine Food instill into my weak and languishing Soul new Supplies of Grace, new Life, new Love, new Vigour, and new Resolutions of Improving myself daily in thy Service more and more; that I may never again faint, or droop, or tire in my Duty.

*Before the Cup.*

**G**RANT, O Merciful God, that this Cup, which I am now about to Receive,

ceive, may be unto Me a Cup of Blessing. Sprinkle me with the Blood of the Ever-Blessed Jesus ; that my Soul being cleansed from all Corruptions, it may be Ever precious in thy Sight, O Lord, my Strength and my Redeemer.

*At the Taking the Cup, say within  
yourself.*

**I** DRINK this *Wine* in a Serious and Thankful Remembrance of *Christ's Blood*, which was shed for Me, and for Many, for the Remission of Sins ; that Blood which He freely shed as a Seal to the *New Covenant* ; in which he promises, in the Name of God, Forgiveness, and Favour, upon our Actual Amendment, and sincere Obedience to his Laws.

*After Both.*

**B**LESSED be the Name of the Lord ! I have done as Thou hast commanded Me ; O let me find the great Benefits of this thy Divine Institution : Pour down thy Graces upon Me ; Direct my Goings in thy Ways, and Enable me, by the Power and Strength of this Divine Food, to persevere in the Practice of a Holy, and Religious Life, to the last Moment of my Days ;

that I may daily deny myself, and take up my Cross, and follow Thee.

*Praise the Lord, O my Soul, and all that is within Me, Praise his Holy Name.*

*Unto Him that loved Us, and washed Us from our Sins in his Blood. (for Thou hast Redeemed Us to God by thy Blood, out of every Kindred, and Tongue, and People and Nation!) and has made Us Kings and Priests unto God and his Father; to Him be Glory and Dominion for Ever and Ever. Amen.*

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**T**HIS is that personal *Appropriation* of the *Bread and Wine* to the Serious and Religious *Remembrance* of the *Body and Blood of Christ*, which alone can make this *Rite* of any Benefit to a Believer, by making it acceptable to God. It is, if I may use the Word, a Sort of *Consecration* of them, which is the Duty of Every *Communicant* himself; and without which all other Consecrations that have gone before, will do *Him* no Service at all. It is *He alone*, who must by his own inward Thought, and Application of his Mind to the *Remembrance* of *Christ*, make *this* Bread and *this* Wine, different to Himself from Bread and Wine taken at a Common Meal. Here therefore, lies your Great Concern, at this Time: nor can there be any Failure in this, if your  
Belief

Belief in Christ be sincere, and your Attention fixed to what You are doing. And be assured, that having thus partaken of, this *Bread and Wine*, with a serious *Remembrance* of Christ's Death, and as his Disciple, You have partaken of the *Lord's Supper*, agreeably to the Design of the Institution ; and cannot therefore, be in the Number of *Those* who may justly be said to *eat or drink* UNWORTHILY, not *discerning* the Lord's *Body and Blood* ; or have the least *Cause* to fear Any of those *Threatenings* of St. Paul, which belongs only to *Such* as do so.

I say not this either to shorten, or to flaken, in the least Degree, that Rational and Christian *Devotion*, which You may think more beneficial to You, at *this* Time, than at any Other. But I think it my Duty to guard against the Beginnings of Any such Notions, as must fill your own Mind with Unnecessary Horror ; and represent God to You, as requiring an *Act of Religion*, which You either cannot perform at all ; or not without such Difficulty, as leaves You no Assurance of it's being acceptable to Him ; and consequently must overturn the good End proposed by *Christ* in the Institution itself.



*A Prayer as soon as We are returned  
from the Lord's Table.*

**I** HAVE now, O God, in Obedience to the Will of thy Son *Jesus Christ*, partaken of *Bread and Wine*, in that Manner in which *Christians* are required religiously to commemorate his *Death and Passion*. By this solemn Act of my Own, in this Assembly, and in the Company of my *Fellow-Christians*, I have voluntarily professed Myself His Disciple: And by This I have acknowledged my strict Obligation to perform thy whole Will made known to Us by Him. I am truly sensible of thy Love to Mankind, in sending thy Son into the World, to enliven and strengthen, by his excellent Doctrine, and by his Holy Example, our sincere Endeavours to know and practise thy Commandments. I offer up my sincerest Thanks for All that He did, and suffered for Us; and praise Thee for all the Benefits designed and promised to Us, from his Life, his Death, and his Resurrection from the Dead, by which He was truly demonstrated to be thy Son. I am sensible I have not lived as becomes the *Disciple* of *such* a Master. And I have learned from the Holiness of thy Nature, and thy Son's express Declarations in the Gospel,

Gospel, not to expect either Pardon through Him, or any Benefit from Him, but upon the Terms proposed in his Gospel; the utter forsaking all Sin, and Immorality, and the actual Amendment and Reformation of what is truly blame-worthy in my Temper, or my Behaviour. I can expect no Favour as *his Disciple*, but upon *his Conditions*: and These I will every Day more and more endeavour to come up to. I have professed my Communion with *Christ*, as *Head* of thy *Church*; and with Every *Christian* throughout the World, as a *Joint-Member* of the same *Body*, of which He is the *Head*: and I now pray to Thee for the true Happiness of them All. Accept this sincere Profession of my *Faith* in *Thee*, the only True God; and in *Jesus Christ* whom Thou hast sent. Receive my Praises and Thanksgivings; my Prayers for Myself, and Intercessions for the whole World. Let this Attendance, which proceeds from my Desire of fulfilling thy whole Will, be acceptable to Thee: and let the Consideration of thy Mercy, proposed to the World, by *Jesus Christ*, move Me to so constant and Uniform an Obedience, as may entitle Me to all the Benefits promised to his sincere Followers, by *Him*, whose Death I have now commemorated. In *his Name*, and as *his Disciple*, I implore thy Pardon; and entreat thy

thy Favour. Lead me, O Lord, by the Guidance of thy good Providence, far from the Paths of Sin, into such a State as may best secure and improve my Virtue. Direct and assist me, in all my Endeavours, by all such Methods as are proper to move and assist thy Free and Reasonable Creatures : and so, at length conduct me safe through a World of Trials and Temptations, to the Possession of that extraordinary Happiness, which Thou hast prepared for Those who truly Love Thee, and sincerely Obey Thee, through thy Son *Jesus Christ*, our Blessed Lord and Saviour. *Amen.*

*Another.*

**B**LESSED be thy Name, O adorable *Jesus* ! who in Compassion to our Infirmities, hast commanded Us to commemorate the Sacrifice of thy Death. Grant that the Power of thy Love, may be so deeply rooted and grounded in my Heart, that it may never fail to be a vital Principle of Obedience, mortifying in Me, all worldly and carnal Affections, and quickening every good Word, and Work. O teach Me to express my Love to Thee in the most acceptable Manner, by keeping thy Commandments ; that I may abide in Thy Love, even as Thou hast kept thy Father's Commandments,

mandments, and abideſt in His Love. And grant, O Bleſſed Lord, that the Bread, and Wine, which I have *now* Received as the Symbols of thy Body which was Broken, and thy Blood which was ſhed for Me, may be a ſure Pledge and Earneſt of thy Mercies; that abounding in the Hope of the Heavenly Glory, I may Purify Myſelf, even as Thou art Pure; and be qualified with the Angels, and the Spirits of Juſt Men made Perfect; to Honour, Praise, and Adore Thee, for Ever and Ever.  
*Amen.*



*A Commemorative Meditation on our Saviour's Sufferings, which may be uſed during any vacant Time of the Service.*

**O** *LAMB* of God, that takeſt away the Sins of the World; Thou, who haſt ſaid, *Him that cometh to Me, I will in no Wiſe caſt out.* I come to Thee, moſt Merciful Saviour, not only to commemorate thine Ineſtimable Love to me and all Mankind, but to Teſtify likewise to Thee, as I now beg Leave to do, the ſincere Love and thankful Remembrance I cheriſh of thy  
moſt



most wonderful Charity towards Me, and towards all Men. And to Meditate on the tragical Circumstances of thy dismal Passion, that I *may comprehend with all Saints, what is the Breadth, and Length, and Depth, and Height of thy Love!* I remember that when Thou wert in the Form of God, *thou madest Thyself of no Reputation, and tookest on thee the Form of a Servant!* and that instead of being treated as the Son of God, Thou wast not treated with that common Humanity, which is due to the least of the Sons of Men! Though Thou wert Innocence itself, and *didst no Sin, neither was Guile found in thy Mouth, Thou wast Despised and Rejected of Men!* Thy Virtues were reckoned as Crimes, and for thy Courtesy, and Humility wast Thou accounted a *Glutton and a Wine-bibber, a Friend of Publicans and Sinners!*—Though all the Prophecies concerning the *Messias* were fulfilled in Thee, and all the Characters of Place, Time and Person, did fully Agree to what was Foretold by the Prophets; Though thy Doctrine was as becoming the Son of God to Reveal, as the Sons of Men to Receive; yet (O thou Truth itself) Thou wast branded with the opprobrious Title of a *Deceiver and Perverter of the People!* Though thy Miracles loudly proclaimed the *Truth* of thy Divine Mission, and were so publicly performed

formed that their Reality could not be denied; yet in order to take off the Force of that Evidence; Thou wast counted a Magician; and absurdly as well as Blasphemously, supposed to *cast out Devils through Beelzebub the Prince of the Devils*, (as if Satan could so mistake his Interest as to lend Arms to destroy his own Kingdom.) Thou camest *unto thine own*, and thine own received thee not; to thy own Creatures, and they did not own and acknowledge their Maker! to thine own Kindred, and they esteemed thee not! I remember that thy Soul was *Sorrowful even unto Death*, and that thou didst *sweat* (how horrible must have been thine Agony!) *as it were great Drops of Blood!*—I remember how thou wast treacherously apprehended, and bound as the vilest Malefactor; betrayed by one of thy own Disciples, denied by another, and forsook by all; *set at Nought by Herod and his Men of War*; ignominiously haled before the Tribunal of *Annas, Caiphas, and Pilate*, scourged! blindfolded! buffeted! spit upon! and hadst even a Murderer preferred before thee! I see Thee, O King of Heaven, *crowned with Thorns*, oppressed with the Weight of thine own Cross, and put to a most ignominious and cruel Death, placed between two Thieves; *numbered with the Transgressors*, and loaded, amidst the most

most bitter Sufferings, with the Taunts and Injuries of a vile and abandoned Populace; who, instead of showing that common Compassion which the most flagitious have a Sort of Right to, when brought to suffer the *Reward of their evil Deeds*, they continue to *persecute Thee, whom God had smitten*, and by the most desperate Wickedness, and the most unheard of Cruelty, *talk to the Grief of Thee whom he had wounded*.—They wagged their Heads, and reviled Thee, *hanging on the Cross!*

Never, surely, was spotless Innocence so basely affronted!—Never was transcendent Goodness so unreasonably abused! Never was majestick Greatness so daringly and despitefully affronted.

What then hadst thou done, thou meek *Lamb of God*? What hadst thou deserved, thou Saviour of Mankind, to be thus cruelly treated? What was thy Crime, and the Cause of all thy Pains? Why wast thou extended on the cursed Tree for the Space of three long Hours, at last expiring as the vilest Malefactor?—Thou *badst done nothing amiss*; But the Sins of Mankind, and mine in particular, were the only Cause. —*The Lord laid on Thee the Iniquity of us all*: Thou hast borne our Grievs, and carried our Sorrows; thou wast wounded for our Transgressions, and bruised for our Iniquities:  
The

*The Chastisement of our Peace was upon Thee, and with thy Stripes We are Healed. — Was there ever any Sorrow like that which my Lord and my God endured for Me? Was there ever any Love like the Love which my Lord and my God has showed to Me? I contemplate with Wonder, I Adore from the Bottom of my Heart, this unutterable Prodigy of Condescension and Mercy. Why cannot I, Lord, love Thee again with an unbounded Love, and show the Sincerity of this Love by a constant and uniform Obedience to all thy Laws? by daily denying myself, and taking up my Cross; by living only to Thee; by cleansing myself from all Filthiness both of Flesh and Spirit, perfecting Holiness in the Fear of God.*

How illustrious and amiable were thy Graces amidst all thy Sufferings! O thou afflicted Jesus, I admire and love thy profound Humility, unwearied Patience, Lamb-like Meekness, immaculate Innocence, invincible Courage, absolute Resignation, compassionate Love of Souls, and perfect Charity to thy Enemies. Give me Grace to tread in thy Steps, and conform myself to thy divine Image: So that having made Thee the Object of my Imitation upon Earth, I may be called to glorify and praise Thee in Heaven with Angels, and Arch-



Arch-angels, and all the Saints departed in  
thy Fear. *Amen, Amen.*



## M E D I T A T I O N S.

### I.

**L**ET them, O Lord, seek other Delights; who expect no Felicity from thee :

Let them fill up their Time with other Employments; who think thy Rewards not worth their Labour :

As for thy Servants, their chief Delight will be, to meditate the Glories prepared in Heav'n for us :

All the few Days they live, shall spend themselves to purchase that one eternal Day :

That Day, whose Brightness knows no Night; nor ever fears the least Eclipse :

Whose chearful Brow no Cloud o'ercasts; nor Storm molests the Passage of it's Rays :

But still shines on serene, and clear; and fills with Splendor that spacious Palace :

It needs not the fading Lustre of our Sun; nor the borrowed Silver of the Moon :

The

The Sun that rises there, is the Lamb ;  
and the Light that shines, the Glory of  
God.

O how beauteous Truths are sung of  
thee, thou City of the King of Heav'n !

O glorious and joyful City ! how free  
and happy are thy glad Inhabitants !

Every Eye o'erflows with Joy ; and every  
Tongue with Psalms of Praise :

Behold, O my Soul, the Inheritance thou  
seek'st ; and where can'st thou find more  
Riches to invite thee !

Behold, the Felicities to which thou art  
call'd ; and where canst thou meet such  
Pleasures to delight thee !

Away then, all vain and worldly Desires :  
be banish'd for ever from molesting my  
Peace :

Descend thou, blest'd Heav'n, into my  
Heart ; or rather take up my Heart to  
thee :

Thy Joys are too great to enter into  
me ; O make me fit to enter into them :

Make me still think on my Country  
above ; and there establish my eternal  
Home :

Where, I shall perpetually dwell in the  
View of my God ; and be filled for ever,  
with the Sweetness of his Presence.

II. Blest'd

## II.

Bless'd be thy gracious Wisdom, O Lord!  
that so mercifully stoops to our low Con-  
ceits :

Under these Veils, thou hid'st those glo-  
rious Mysteries ; too high and spiritual for  
Flesh and Blood :

Thou hid'st, or rather so reveal'st thy  
sublime Rewards ; to take us with Things  
we most admire :

Scepters and Crowns thou know'st are apt  
to win the Hearts of us thy Children :

Children, alas ! too truly in useful  
Knowledge ! O that we were so, in Love  
and Duty !

What is a Drop of Water to the bound-  
less Ocean ; or a Grain of Dust to this vast  
Globe ?

Such, O my God, and infinitely less, are  
the richest Kingdoms here below.

Should we compare their most pompous  
State, to the meanest Degree of the Court  
of Heav'n.

When thou hast fed us a while with  
Milk ; thou invit'st our Appetite to stron-  
ger Meat.

Thou tell'st us of a sweet delicious Life ;  
in the bless'd Society of Saints and Angels :

With whom we shall dwell in perpetual  
Friendship ; and be lov'd and esteem'd by  
them all for ever.

Thou

Thou tell'st us of a pure Soul-ravishing  
Joy, to behold the amiable Face of Jesus :

Whose gracious Smiles shine round about ;  
and fill the Heav'ns with holy Gladness :

Thou tell'st still of incomparably higher  
Delights ; hearken, O my Soul, and humbly  
adore thy God :

Whose Bounty has provided thee large  
Rewards ; since they are no less than his  
very self :

Himself he will clearly unveil before us ;  
and openly show us that great Secret.

O happy Secret, if once at last attained ;  
if once we but see the Face of our God !

What is it, Glorious Lord, to see thy  
Face ; but to know Thee as Thou art, in  
thy own blest'd Being ?

To know the Immensity of thy self-  
subsisting Essence ; and the infinite Excel-  
lence of all thy Attributes :

To know the Power of the eternal Fa-  
ther ; and the Wisdom of the uncreated  
Son :

To know the Goodness of the Holy  
Ghost ; and the incomprehensible Glory of  
the undivided Trinity.

This, O my Soul, is the Top of Hap-  
piness ; this, the supreme Perfection of our  
Nature :

This,



This, this alone, is the Aim of our Being; the Hope, and End of all our Labours :

When we are come to this, we shall presently rest; and our satisfied Desires reach no farther :

We shall be fill'd with overflowing Bliss; and our utmost Capacities hold no more :

But in one Act of Joy, be pleasingly fix'd; and that one Act, spring a fresh for Ever.

### III.

Arise, my Soul, to thee these Joys belong; arise, and advance thyself on high :

Leave here below all earthly Thoughts; and fly away with the Wings of thy Spirit :

Fly to that glorious Land of Promise; and gladly salute those heavenly Regions :

Hail, happy Paradise of pure Delights; thou beauteous Garden of never-fading Flowers!

Hail, blest'd Society of glorified Spirits; who perpetually contemplate the eternal Deity!

Hail, and for ever may your Glories grow; till they rise so high, they can grow no more!

Hail, and among your chearful Hymns remember us; who dwell below in this Vale of Tears!

We

We hope one Day to come up to you ;  
and be placed to sing in your holy Choirs.

We hope to know that all-producing  
Cause, we hope to know all that it has  
produc'd.

O what a Fire of Love will it kindle in  
our Hearts ; when we shall see those Myf-  
teries unfolded !

O what Excess of Joy will that Love  
produce ; a Love so violently desiring, and  
so fully satisfied !

When our Capacities shall be stretch'd to  
the utmost ; and the rich abounding Ob-  
ject fill and o'erflow them !

When, without losing what we are ; we  
shall become even what he is :

We shall take Part in all his Joys ; and  
Share in the Glories of all his Heaven !

O what divine and ravishing Words are  
these ! how gently they enter, and delight  
my Ear !

How they diffuse themselves over all my  
Brain : and strongly penetrate to my very  
Soul !

Methinks, they turn to Substance as they  
go ; and I feel them work, and stir through  
all my Powers :

Methinks, they lie as a Cordial at my  
Heart ; and send forth Spirits to quicken  
and refresh me.

There,

There, O my Soul, thou shalt rest from all thy Labours ; which are but the Way to all that Happiness.

There, thou shalt rest from Sin and Sorrow ; and be no longer troubled with thyself, or Others.

There, thou shalt rest for ever, in the Protection of thy God ; in the Arms and Bosom of thy dearest Lord.

O Heav'n, the eternal Source of all these Joys ; and infinitely more, and infinitely greater !

As the Hart pants after the Water-brooks ; so let my Soul thirst after thee.

After Thee, let me daily sigh and mourn ; and with a fix'd and longing Eye, look up, and say ;

When, O my God, shall I sit at that Fountain-head ; and drink my Fill of those living Streams !

When, shall I be satisfied with that Torrent of Pleasures ; which springs for ever from thy glorious Throne.

#### IV.

O glorious Jesu, our Strength, our Joy, and the immortal Life of all our Souls !

Admirable wert Thou in thy merciful Promise ; but infinitely more in thy wonderful Performance.

Thou

Thou didst not depute an Angel, to supply thy Place; nor commit so tender a Work to the Manage of a Seraphim:

But, thou didst bow the Heav'ns, and come down thyself; and with thy own blest Hands Work our Redemption.

Thyself didst take upon thee, our frail Nature; and vouchsafe to be born of an humble Virgin.

Thou, didst submit to the Weaknesses of a Child; whose Parents were poor, and unesteemed in the World.

Thou disdain'st not the mean Entertainment of a Stable; O, how unfit for the Birth of the King of Heaven!

Thou didst content thyself, with a Manger, for a Cradle; and the uneasy Lodging on a Bed of Straw;

Didst refuse the soft Accommodations of the Rich; to undergo the Inconveniencies of a poor Stranger:

Only the faithful Joseph stood waiting on Thee; and provided as he was able, for his helpless Family:

Only the pious Mother, dearly embrac'd thee; and wrapt in swaddling Cloaths, thy tender Limbs.

Wonder, O Heavens! and be Amaz'd, O Earth! and all ye Creatures humbly bow your Heads:



Bow, and adore this incomprehensible Mystery: the Word was made Flesh, and dwelt among us:

But, most of all, We, who are most concern'd; the banish'd Children of Apostate *Adam*:

Let us bow down our Faces to the Dust; and prostrate, adore so unspeakable a Mercy.

Behold, thus low my Saviour stoopt for Me; to check the Pride of my corrupted Nature;

Behold, thus low he stoopt to take me from the Ground; and raise me to the Joys of his heavenly Kingdom.

Lift up thy Voice with Joy, O my Soul; and sing *Hosannab* to the New-born Jesus.

Call all the blessed Angels, to celebrate his Birth; and repeat afresh that heavenly Anthem,

Glory be to God on high, on Earth Peace, good Will towards Men.

Lift up thy Voice aloud, O my Soul, and to the Choirs of Heav'n, join the Praises of the Church.

Let this be our Whole, and Everlasting Delight; and let nothing else, be any thing to us.

Let us not faint, and we shall surely see, a prosperous Issue of all our Sorrows;

Still let us labour, still let us suffer; our  
 Troubles are short, and our Joys eternal.



*A short Prayer when the Communion  
 Service is ended.*

**P**ARDON, O God, all those Imperfections that have accompanied Me at this Time, in my Attendance at thy Table; Forgive the Deadness and Dulness of my Affections, the Wandrings of my Thoughts, and the Distractions of my Mind.

Let the Sincerity of my Holy Purposes and Resolutions be accepted, notwithstanding my Weakness and Frailty.

Oh! let this Commemoration of my crucified Saviour, influence all my Thoughts, Words, and Actions, that my Conversation may be as becometh the Gospel of Christ. For, *Worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing, and Dominion, for ever and ever, Amen.*



*A Prayer in our Retirement, after We  
are returned Home from the Lord's  
Table.*

**O** LORD, my God! I acknowledge with all Thankfulness of Heart, thy great Mercy and Goodness in giving me an Opportunity of approaching thy Holy Table, and in disposing my Mind to commemorate the infinite Love of my crucified Saviour, to render Him Thanks and Praise for laying down his Life as a Sacrifice for the Sins of the World, and to represent unto Thee that Sacrifice, as a full Satisfaction for them, whereby thou dost incline me humbly to hope for all the Benefits of his Death and Passion.

What Thanks, most Gracious God, can I return unto thy Divine Majesty, for impressing a Sense of my Duty upon my Mind, and for that Strength and Power, whereby Thou hast in some Measure enabled me to perform it? I will praise and magnify thy great and Glorious Name, and I will entirely Devote myself to thy Service, as long as I have any Being.

Blessed

Blessed be thy Name for those fresh Supplies of Grace I have received ; Grant that they may make me run the Way of thy Commandments with Delight and Pleasure, that I may never any more faint, or droop, or tire in my Duty.

Blessed be thy Name for those Resolutions Thou hast wrought in me to persevere in thy Service to the End of my Days ; Make them firm, vigorous, and constant ; and let never any sinful Passions any more ruffle and discompose my Mind.

Blessed be thy Name, for that Relish Thou hast given me of Spiritual Delights ; that Desire of possessing the Eternal Inheritance : Let the Enjoyments of Sense appear mean and contemptible ; and let not the Pleasures of the World any more prevail upon me to Transgress thy Laws.

Grant, O Lord, that I may walk worthy of these thy distinguishing Mercies, and Live as becomes the Redeemed of the Lord.—Without Thee, O Blessed Jesus, I can do nothing ; without Thee, who art the Sun of Righteousness, I shall walk in Darkness ; without Thee, who art the Physician of Souls, I shall languish and die ; without Thee who art the Joy of all devout Minds, I shall consume my Days away in Sadness. Remain therefore, O Lord, and  
abide



abide with Me for Ever : I shall then be enabled to do thy Will in this Life, and thereby be qualified to partake of thy Glories to all Eternity in the next. *Amen, Amen.*

**F I N I S.**





THE HISTORY OF THE  
REIGN OF  
THE  
KING OF GREAT BRITAIN  
AND IRELAND  
BY  
SAMUEL JOHNSON

# DICTIONARY

A DICTIONARY OF THE  
ENGLISH LANGUAGE  
IN WHICH THE  
SIGNIFICATION OF THE  
WORDS IS EXPLAINED  
BY  
REFERENCES TO THE  
ORIGINALS OF THE  
WORDS, AND TO THE  
AUTHORS WHO HAVE  
USED THEM IN THE  
BEST MANNER OF  
WRITING  
BY  
SAMUEL JOHNSON  
ESQ.  
OF  
LONDON  
PRINTED BY  
W. CLARKE, ST. JOHN'S LANE, 1755.

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# THE Church Service.

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Let us pray for the whole state of Christ's  
Church militant here in earth.

**A** Lmighty and everliving God, who, by  
thy holy Apostle, hast taught us to make  
prayers and supplications, and to give  
thanks for all men; We humbly beseech thee,  
most mercifully [*\* to accept our* *\* If there be no alms or*  
*alms and oblations, and*] to receive *oblations, then shall the*  
these our prayers which we of- *words [of accepting our*  
fer unto thy Divine Majesty; be- *alms and oblations] be*  
*left out unsaid,*  
seeching thee to inspire continually the universal  
Church with the spirit of truth, unity, and con-  
cord: and grant that all they that do confess thy  
holy Name, may agree in the truth of thy holy  
Word, and live in unity and godly love. We  
beseech thee also to save and defend all Christian  
Kings, Princes, and Governors; and specially  
thy Servant GEORGE our King; that under  
him we may be godly and quietly governed: and  
grant unto his whole Council, and to all that  
are put in Authority under him, that they may  
truly and indifferently minister justice, to the  
punishment of wickedness and vice, and to the  
maintenance of thy true Religion and Virtue.

A

Give



## The Communion.

Give grace, O heavenly Father, to all Bishops and Curates; that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments: And to all thy people give thy heavenly grace; and especially to this Congregation here present; that with meek heart, and due reverence, they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name, for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace, so to follow their good examples, that with them we may be partakers of thy heavenly Kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

*¶ At the time of the Celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this Exhortation:*

**D**Early beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ; must consider, how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart, and lively faith, we receive that holy Sacrament (for then we spiritually eat the Flesh of Christ, and drink his Blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us) so is the danger great, if we receive the same unworthily: For then we are guilty of the Body and Blood of Christ

## The Communion

Christ our Saviour; we eat and drink our own damnation, not considering the Lord's body; we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy Mysteries. And above all things, ye must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself even to the death upon the Cross, for us miserable sinners, who lay in darkness and the shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy Mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father, and the Holy Ghost, let us give, as we are most bounden, continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

*¶ Then shall the Priest say to them that come to receive the holy Communion,*

**Y**E that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life,  
A 2 following

## The Communion.

following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly, kneeling upon your knees.

¶ *Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by one of the Ministers, both he and all the People kneeling humbly upon their knees, and saying,*

**A**lmighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter serve and please thee in newness of life, To the honour and glory of thy Name, Through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest (or the Bishop, being present) stand up, and turning himself to the People, pronounce this Absolution:*

**A**lmighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them, that with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

¶ *Then*

## The Communion.

¶ *Then shall the Priest say,*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him :

**C**OME unto me, all that travel, and are heavy laden, and I will refresh you. S. *Matth. xi. 28.*

So God loved the world, that he gave his only begotten Son, to the end that all that believe in him should not perish, but have everlasting life. S. *John iii. 16.*

Hear also what Saint Paul saith :

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. 1 *Tim. i. 15.*

Hear also what Saint John saith :

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous : and he is the propitiation for our sins. 1 S. *John ii. 1, 2.*

¶ *After which the Priest shall proceed, saying,*  
Lift up your hearts.

*Answ.* We lift them up unto the Lord.

*Priest.* Let us give thanks unto our Lord God.

*Answ.* It is meet and right so to do.

¶ *Then shall the Priest turn to the Lord's Table, and say,*

**I**T is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord,

\* Holy Father, Almighty, everlasting God.

\* These words [Holy Father] must be omitted on Trinity Sunday.

¶ *Here shall follow the proper Preface, according to the time, if there be any specially appointed; or else immediately shall follow,*

**T**herefore with Angels, and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising  
A 3 ing



## The Communion.

ing thee, and saying, Holy, holy, holy, Lord God of hosts, Heaven and earth are full of thy glory. Glory be to thee, O Lord most High. *Amen.*

### ¶ *Proper Prefaces.*

#### ¶ *Upon Christmas-day, and seven days after :*

**B**ECAUSE thou didst give Jesus Christ thine only Son to be born, as at this time, for us ; who by the operation of the Holy Ghost, was made very man, of the substance of the Virgin Mary his mother, and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

#### ¶ *Upon Easter-day, and seven days after :*

**B**UT chiefly we are bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord : for he is the very Paschal Lamb which was offered for us, and hath taken away the sin of the world ; who by his death hath destroyed death, and by his rising to life again, hath restored to us everlasting life. Therefore with Angels, &c.

#### ¶ *Upon Ascension-day, and seven days after :*

**T**HROUGH thy most dearly beloved Son, Jesus Christ our Lord ; who after his most glorious Resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us ; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, &c.

#### ¶ *Upon Whitsunday, and six days after :*

**T**HROUGH Jesus Christ our Lord ; according to whose most true promise, the Holy Ghost came down, as at this time, from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting

## The Communion.

lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal, constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

¶ *Upon the Feast of Trinity only :*

**W**H O art one God, one Lord; not one only person, but three persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

¶ *After each of which Prefaces shall immediately be sung or said,*

**T**herefore with Angels, and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, Heaven and earth are full of thy glory. Glory be to thee, O Lord most High. Amen.

¶ *Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion, this Prayer following :*

**W**E do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table; But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed

## The Communion.

washed through his most precious blood; and that we may evermore dwell in him, and he in us. *Amen.*

¶ *When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readines and decency break the Bread before the People, and take the Cup into his Hands, he shall say the Prayer of Consecration, as followeth:*

**A**lmighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy Gospel command us to continue a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee; and grant, that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood: Who in the same

(a) *Here the Priest is to take the Paten into his Hands:*

(b) *And here to break the Bread:*

(c) *And here to lay his Hand upon all the Bread:*

(d) *Here he is to take the Cup into his Hand:*

(e) *And here to lay his Hand upon every Vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.*

night that he was betrayed (a) took bread; and when he had given thanks, (b) he brake it; and gave it to his disciples, saying, Take, eat; (c) this is my body which is given for you: do this in remembrance of me. Likewise after Supper (d) he took the Cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this (e) is my blood of the New Testament, which is shed for you, and for many, for the remission of sins: Do this as oft as ye shall drink it, in remembrance of me. *Amen.*

¶ *Then*

## The Communion.

¶ Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons in like manner (if any be present) and after that to the People also in order, into their Hands, all meekly kneeling. And when he delivereth the Bread to any one, he shall say,

**T**HE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this, in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.

¶ And the Minister that delivereth the Cup to any one, shall say,

**T**HE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more, according to the Form before prescribed: beginning at [Our Saviour Christ in the same Night, &c.] for the blessing of the Bread; and at [Likewise after Supper, &c.] for the blessing of the Cup.

¶ When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair Linen Cloth.

¶ Then shall the Priest say the Lord's Prayer, the People repeating after him every Petition.

OUR



## The Communion.

**O**UR Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, And the Power, And the Glory, For ever and ever. Amen.

¶ *After shall be said as followeth:*

**O** Lord and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls, and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, thro' Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ Or

## The Communion.

¶ *Or this:*

**A**lmighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy Mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical Body of thy Son, which is the blessed company of all faithful people; and are also heirs thro' hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord; to whom, with thee and the Holy Ghost, be all honour and glory, world without end.  
*Amen.*

¶ *Then shall be said or sung,*

**G**lory be to God on high, and in earth peace, good will towards men. We praise thee, we bleis thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world; have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For

## The Communion.

For thou only art holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father.  
*Amen.*

¶ *Then the Priest (or Bishop, if he be present) shall let them depart with this blessing :*

**T**HE peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord : And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

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F I N I S.

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